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The Living Church

A Weekly Record of its News its Work [illegible] its Thought

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Rev. H. C. Mallalieu 1283 Chestnut St

Chiricahua Apaches, as they arrived at Carlisle, Nov. 4, 1886.

[illegible]e Same, Four Months After Arriving at Carlisle.

1. Clement Seani'zay. 2. Humphrey Escharzay. 3. Beatrice Kiahtel. 4. Samson Noran. 5. Janette Pahgostatun. 6. Hugh Chee. 7. Basil Ekarden. 8. Bishop Eatennah. 9. Margaret Y. Nadasthilah. 10. Earnest Hogee. 11. Fred'k. Eskelsejah.

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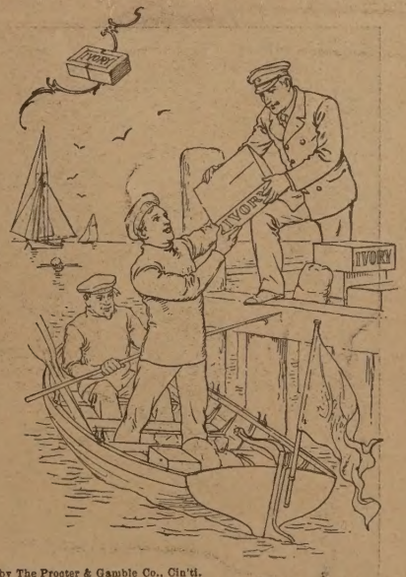

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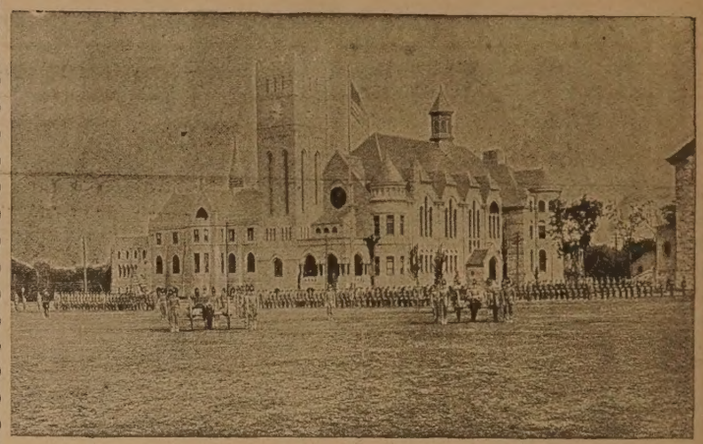

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The Living Church

Saturday, August 3, 1895

News and Notes

ON the first page of this "Educational Number" we give a striking illustration of the astonishing change that may be wrought in humanity by four months of well directed training amid the influences of Christian civilization. By noting the number marked on each member of the groups (the number in one group corresponding with the number in the other) the improvement in each individual case may be seen. In the first group we scarcely notice at first the ludicrous costumes, in view of the wild faces and frowzy heads before us. Hard conditions of life are depicted in the hard lines of these Indian youths; there is an air of hunger, suspicion, and distrust about them which tells of a life with but little of love and law to sweeten and sustain it. How soon all is changed! We see how good fare and good clothes and tidy toilet effect the human animal, and how, even by the expression of the face, a few months of Christian influence and intellectual training improve the human mind and character. Note the expression of candor and confidence in the faces, the open and steady eyes, the pose, the bright intelligence of the group! It seems impossible, but we have our information as to the facts, and our copy of the picture, from Carlisle.

THE conservative reaction in England, as seen in the general elections which have just taken place, has, by its extraordinary extent, surprised even those who were confident that the Unionist party would be returned by a handsome majority. The defeat of the liberals has, in fact, become a disastrous rout. Some of the most conspicuous leaders, such as Mr. Morley and Sir William Harcourt, have been defeated, and the conservative majority in the House of Commons is larger than for many years. Out of the many large constitutional changes and other important projects which the liberals were sponsors for, two are of interest to the world in general. The attack upon the House of Lords engaged the attention of statesmen and political students everywhere, while the Disestablishment movement concerned the whole Christian world. Both these measures have been swept from the boards for the present. The prestige of the Lords will be increased for a time by the overwhelming evidence afforded by the election that instead of obstructing the will of the people, as was freely charged, they expressed it, and were of late, in reality, the popular house. On the other hand, the election confirms the impression that the English, as yet, are far from being ready for the Disestablishment of the Church.

THE new Bishop of Southampton, the Rt. Rev. Wm. Awdry, is a well-known man in the diocese of Winchester, in which he will be suffragan. He was educated at Balliol college, Oxford, graduating with distinction in 1865. He was ordained by Bishop Wilberforce. He has from the first held important and useful positions. In 1866-'68 he was lecturer of Queen's college. Subsequently he was second master of Winchester college, head master of St. John's Hurstpierpoint, principal of Chichester Theological College, and canon of Chichester. Since 1886 he has been in the diocese of Winchester, having been appointed vicar of Amport in that year. His appointment has given great satisfaction throughout the diocese. He was consecrated by the Archbishop of Canterbury at St. Paul's cathedral on St. Peter's Day.

THE Chapter House of Durham cathedral has been restored as a memorial to Bishop Lightfoot. The original building was one of the finest Norman chapter houses in England, but by an incredible piece of vandalism it was destroyed in 1796, not by a mob of infidels or fanatics, but by order of the dean and chapter of that period. The contractor commenced operations by knocking out the key-stones of the vault, allowing the whole roof to fall on the grave-stones beneath. The eastern half of the building was then removed and a new wall built, enclosing the remaining portion. The floor was then boarded, a plaster ceiling made shutting out the west window, and all the ancient features of what was left was hidden by lath and plaster. Thus the work of destruction was complete. It does not appear what end the chapter proposed to themselves. Now, a hundred years after, the structure has been restored to its original form. The graves of the ancient bishops of the see have been brought to light again, and the old episcopal throne of stone has been restored to its old position. The opening ceremony took place June 13th, under the auspices of the Earl of Durham, who made an address formally handing the building over to the custody of the dean and chapter. The Bishop (Dr. Westcott) also made an address, and read the service of dedication. The original chapter house is believed to have been begun by Bishop Flambard, but was not finished till the time of his successor, about 1133.

FROM the diocese of Brisbane, Australia, comes an account of the origin and progress of a new Sisterhood, called the Society of the Sacred Advent. It was founded in 1892, with the sanction of the Bishop, and soon numbered one professed Sister and six novices. On Easter Tuesday, three of the novices were professed by the Bishop of Brisbane, in the chapel of the House of the Good Shepherd, Nundah, the Sisterhood centre. The chapel was filled with devout worshipers, amongst whom was Lady Norman, wife of the governor, who, with her husband, has been a generous supporter of the undertaking. Eight or nine of the clergy were present, and the ceremony is described as "simple," though "solemn and dignified." These Sisters have under their control, a diocesan school in connection with the cathedral, a training home for girls going to domestic service and a rescue home. They are also engaged in city missionary work. The diocese and colony are to be congratulated upon the noble beginning which has thus been made towards meeting imperative needs which no other system of things can adequately provide for.

THERE are in the Church of Ireland twenty-two clergymen who were ordained before 1840, and hence, have been over fifty-five years in Holy Orders. One of these is the Rt. Rev. Dr. Graves, Bishop of Limerick, ordained to the diaconate in 1836. Five have resigned active duty on account of age or infirmity. Sixteen are still incumbents of parishes, of whom the oldest is the Very Rev. F. Owen, Dean of Leighlin, who was ordained in 1825 and has, therefore, been in Holy Orders for seventy years. The next oldest is the Ven. John C. Archdall, Archdeacon of Ferns, ordained in 1828. He has been vicar of the parish of Newtownbarry since 1836, fifty-nine years. The chancellor longest in Holy Orders is the Rev. Geo. Salmon, Provost of Trinity College, Dublin, chancellor of St. Patrick's cathedral, so well-known for his excellent introduction to the New Testament, and other theological works. He was ordained in 1844.

A BOOK has recently been published by a rising young Russian theologian, Dr. Kerensky, on Old Catholicism. It has the form l approval of the Holy Synod of the Russian Church—a fact which, of course, gives it special significance. Dr. Kerensky regards intercommunion between the Russian Church and the Old Catholics as almost a *fait accompli*. The only hindrances are that the Old Catholic bishops have but one consectator, and that they have entered into communion with members of the Anglican Church. Neither of these obstacles, however, is regarded by Dr. Kerensky as insuperable. In the case of the Anglican Church, the crux is the Thirty-nine Articles. These have always been taken by German writers with Calvinistic gloss, and it has hitherto been from German authors that the Russians have obtained most of their knowledge of the Anglican Church. Of late, however, through the efforts of our own Bishop Hale and others, the works of some of the standard English theologians have been introduced to the attention of Russian theological faculties and students. Dr. Kerensky does not object to intercommunion with Anglicans as such, but only with those who understand the Thirty-nine Articles in an uncatholic or hereticalsense, and it is the possibility of this which, as he says, renders the position very complicated.

WE are pleased to note that one of our contributed articles stated "The Anglican Position" so wisely and well, as to receive from an Anglican Church paper the highest commendation. If "the proof of the pudding is in the eating," we think it may be said that the proof of an article is in the extent to which it is copied. *The Family Churchman* republishes "The Anglican Position" from our columns, but forgets to credit THE LIVING CHURCH. As we remarked last week, our English contemporary is very interesting and shows excellent judgment in its selections.

MR. GLADSTONE'S withdrawal of his support from the Welsh Disestablishment Bill is supposed to have contributed largely to the downfall of the liberal government. At the eleventh hour he returns to his true convictions, but this action only reveals the fact that he entered into a political bargain in the first place, wherein he was willing to sell his support to a measure of which his conscience disapproved in order to obtain votes for another measure on which he had set his heart. Painful as it was to see him repudiate his old position in regard to the Welsh Church, and coolly disregard his own express and emphatic declarations of former years, those who, in spite of their differences from him in politics, still retained a strong personal respect for his person, would almost have preferred to believe to the end that his course represented a real change in his convictions. The sensation which the recent revelation of his real position has caused in England is a striking indication of the power of his name even in his present retirement from affairs of State.

Church of England

FROM OUR SPECIAL CORRESPONDENT

JULY 16th, 1895.

It is always the unexpected which happens. The government of Lord Rosebery might have been expected to receive its *quietus* after some debate on the Welsh Disestablishment Bill, for the clauses were being carried in committee by rapidly dwindling majorities, until at last the ministry could only count on a majority of seven or eight. But the bolt fell from quite a different quarter. The war department has been well administered, and the late Secretary of State for War was the most popular and trusted man on his side of the House. Everybody was surprised therefore that the ministry should have failed to find a majority to support him on a question of technical administration. However, the cabinet grasped eagerly at the opportunity of release from "place without power," which Lord Rosebery naively confessed to be "worse than purgatory," and Lord Salisbury has formed what both sides admit to be the strongest cabinet of modern times. Parliament is dissolved, and the elections are proceeding. It is too early yet to forecast with any accuracy their result, but it may safely be predicted that unless the Unionists and Church people are slack at the polls through over-confidence, we shall hear nothing of Disestablishment for another five or six years. The Bill is consigned to oblivion, and it is amusing to see the anxiety with which the English Radical candidates avoid a question which has already lost them many votes, and will lose them more. The new ministry will bring some measure of relief to the Church schools which have suffered much unfair pressure from the education department under Mr. Acland's rule. Mr. Acland is in deacon's orders, but he long ago renounced any connection with or sympathy for the Church of which he was once a minister.

One of the few things for which Churchmen will regret the change of ministry is that it must delay the passage of Lord Halifax's bill for relieving the Church of any obliga-

tion in cases of the re-marriage of divorcees. But it will come in time. At present the chancellor of the diocese of London is endeavoring to justify his issue of licenses, and has arrived at the conclusion that any person is entitled to obtain one from him, irrespective of the injunction of the bishop whose officer he is, or of divorce proceedings. This *reductio ad absurdum* will inevitably issue in the curtailment of this forward chancellor's usurped powers. He has gone a little too far, and he is beginning to discover that the lawyers, as well as the ecclesiastics, are ranged against him. Meanwhile, an American clergyman, divorced in his own State for "incompatibility of temper," has been married in a London church by license from this same chancellor. A few more scandals of this sort will make reform inevitable, and Dr. Tristram's own position still more unsafe.

The annual festival of the Confraternity of the Blessed Sacrament was kept, as usual, on Corpus Christi Day. There were High Celebrations at St. Alban's, Holborn, and three or four churches, including St. Augustine's, Stepney, one of the poorest and best worked parishes in East London, where there was an excellent congregation of the very poor, and where all the choir and acolytes are working men and boys, who gave up half a day's pay to attend. At the annual meeting in the evening Provost Ball, of Cumbrae, read an excellent paper on reservation of the Blessed Sacrament for the sick and dying. Reservation is not explicitly allowed by the English rubrics, though it is not forbidden, and a strong case may be made out for the contention that it is implicitly sanctioned. The Scotch Church goes further, and explicitly sanctions it. There are few English churches, even among the most "advanced", in which the Blessed Sacrament is continually reserved, though many have provision for reservation, in the shape of aumbries or tabernacles, of which use is made in special emergencies, as at the great festivals, when there are numbers of clinical Communions to be provided for. It is generally recognized by the English clergy that the time is not yet ripe for a general restoration of the practice, which might lead to a hasty pronouncement by the authorities, and delay the attainment of its recognition. Explicit sanction will come in time, and many new churches and altars are planned with a view to it. St. Alban's, Holborn, for example, has just replaced its altar by one more worthy of the church, and above it has been placed the tabernacle in which Dr. Pusey was accustomed to reserve the Blessed Sacrament at Ascot Priory. Many of the Sisterhoods of the English Church reserve in their chapels, and in case of any sudden summons to communicate a dying person the parish priests of the neighborhood are sometimes permitted to bear the Viaticum from their tabernacles. Provost Ball's paper will be an educative force. The Confraternity of the Blessed Sacrament does a great deal in the way of providing vessels, vestments, and altar linen for poor parishes and missions, and to its steady yet unobtrusive work must be attributed much of the advance in sacramental doctrine and ceremonial worship which has been made in the last thirty years.

It is remarkable that the religious life for men should have met with so small a measure of success, when Sisterhoods are multiplying and prospering on every side. Brotherhoods innumerable have been formed in England, and been dissolved; and the Cowley Fathers have hitherto been the only community to stand the test of time. Possibly Father Benson laid bare the root of unsuccess when he observed that nowadays most men felt a vocation to be a superior. Perhaps the corner has now been turned, for there are two small Brotherhoods at present which have been doing a good work for several years, and seem to have the promise of permanence. One is the Society of St. Paul, which works among seamen at the great ports, and has lately transferred its headquarters from Calcutta, where it was founded, to Cardiff. It is actively charitable, so far as its limited resources will allow it to be so, and the Brothers live quite as hard lives as the sailors of the merchant service whom they serve. The other brotherhood is under the guidance of the Hon. and Rev. J. G. Adderley, one of the most prominent representatives of the rapidly growing school of Christian Socialists, which has at its head the Bishop of Durham, and Canons Scott-Holland and Gore. Mr. Adderley who was educated at the aristocratic seminaries of Eton and Christ church, has devoted himself, both as a layman and a priest, to work among the poorest dwellers in East London, and is a man of wide influence, great ability, and intense earnestness. His community, which observes the rule of poverty in the strictest sense, has only two or three professed members, but it has done work out of proportion to its size, and seems to be real and living. Mr. Adderley is known as the author of a clever little book called "Stephen Remarx," the sketch of the life of a social reformer, in which the writer indicates the lines on which he considers that a modern brotherhood should work. He did immense work during the dock strike a few years ago, and is constantly speaking and writing on social questions from a frankly democratic point of view.

The consecration of individual bishops for the colonies or missions is of frequent occurrence, but such a function as that of St. Peter's Day, when no fewer than five priests were elevated to the episcopate, is rare. It was a striking function, bearing, as it did, testimony to the vigorous energy with which the English Church is endeavoring to fulfill her mission at home, in the colonies, and among the heathen. The bishops consecrated on St. Peter's Day were for Southampton (suffragan of Winchester), New Westminster, Riverina (Australia), Zanzibar, and Likoma (Central Africa). Nowhere, not even in Westminster Abbey, are the ceremonies of consecration so well ordered as at St. Paul's, where every glory of art adds its share of dignity to the function. Canon Jacob, of Portsea, preached a magnificent sermon, and eight bishops joined with the Archbishop of Canterbury in the imposition of hands.

St. Peter's, London Docks, which Father Lowder built, has been beautified by the addition of a baptistery, as a memorial of him. The Bishop of Stepney dedicated it on St. Peter's Day. At the luncheon afterwards the Bishop spoke of the Catholic revival as the coping stone of the Reformation, without which it would have been incomplete. It would have caused a small revolution in the Church twenty years ago if a bishop had gone to St. Peter's and blessed it altogether; and that a suffragan of London should have done so is an evidence of the altered view which the bishops now take of the Catholic party, its position, and its work.

The speech of Lord Halifax at the anniversary of the English Church Union on June 27th, was of very great interest and importance. He gave in detail the whole history of the recent visit to Rome, and of the causes which led up to it. It seems clear that his visit and audiences with the Pope have prevented the Pope from committing himself to the views of Cardinal Vaughan and the Jesuits, and that he forestalled the explicit condemnation of Anglican Orders which the Cardinal desired, and which was daily expected to issue from the Propaganda. Whether Lord Halifax's visit will produce any visible results in the altered tone of Roman controversialists, or in other ways promote reunion, time alone can show. While Rome holds to her present position in regard to the other branches of the Church it would seem on the face of it to be almost hopeless to work for reunion. But it is something that a Pope should have made any appeal to the English people which could call forth a generous and sympathetic response; it is something gained that he should have been willing to receive Anglicans in audience, and to acquaint himself with their vindication of their Catholic position, and that he should have bestowed marks of special favor upon those of his own clergy who have studied the question sympathetically. That Leo XIII is well disposed towards the English Church is at least a gain. It must be acknowledged that Lord Halifax has acted with the utmost wisdom and tact, and that the English Church could hardly have chosen a more discreet, albeit unofficial, envoy to the Vatican. Nevertheless, the Archbishop has done well to point out, in all friendliness, that, while all true Churchmen welcome the Pope's letter, they cannot consider it free from defect if it ignores the existence of their Church. The Italian Mission in England, so long as it is allowed to proselytize, annuls the effect of any attempt at *rapprochement* on the part of the Vatican. "Englishmen," as Lord Halifax insisted over and over again at the Vatican, "are much too deeply attached to the National Episcopate, too proud of the Church of England, too deeply convinced of the truth and integrity of her claims, to forgive any one who should seem to ignore her rights and to be indifferent to her honor. But they are not ungenerous, and though they do believe that Rome has been unjust to them in the past, they are also deeply conscious how much fault there has been on their side, how far the practice of the Church of England has fallen short of her profession, and they would be the first to welcome any genuine and large-minded attempt on the part of the Roman Church to understand their position; in the hope that, with God's blessing, such an attempt might be the first step towards that re-union of Christendom which they know Leo XIII. so ardently longs for, and for which all who desire the triumph of Christianity must so earnestly pray."

New York City

On Sunday, July 21st, tributes to the late Rev. Dr. Arthur Brooks were delivered, one in the church of the Incarnation, his parish church, by the Rev. Newton Perkins, formerly assistant minister, and the other in the church of the Reconciliation, the parochial chapel, by the Rev. J. G. Lewis, priest in charge.

The church of St. John the Evangelist, the Rev. Dr. B. F. De Costa, rector, will maintain daily services throughout the summer. A course of special Sunday evening sermons is being preached by the rector, on "The seven churches mentioned in the Book of Revelation."

The Local Council of the Brotherhood of St. Andrew, held its July meeting in the suburbs of Mamaroneck, at St. Thomas' church. Addresses were delivered by the Ven. the Archdeacon of Westchester, Mr. G. D. Maynard, president of the local assembly, Mr. R. W. Frost, the Rev. C. E. Brugler, and others. Much interest was shown, though owing to the season, attendance was not as large as usual.

The Sheltering Arms Brotherhood is a society for mutual help, composed of young men and boys over 14 years of age who have spent a larger or shorter portion of their childhood in the Sheltering Arms Nursery. It holds monthly meetings at the institution, and two social meetings a year. The last of these for the current season recently took place, The business of the society is managed by officers elected by the boys themselves from their own members, and there is an advisory council of three. The membership at latest report is about 20. The organization promotes many useful purposes.

Among the industrial charities of Grace church is a comparatively new one, "Grace Parish Laundry." The laundry has remained open continuously during the past year, and has successfully helped many worthy persons, willing to work, who otherwise would have been unable to find employment. It has been the means of training several, who have, in consequence, obtained permanent occupation elsewhere. While it necessarily employs regularly a certain number of expert persons, in order to maintain the high standard of its work, it has during the year, employed at various times more than 100 different women. It has not only been self-sustaining, but has been able out of its earnings, to contribute somewhat to the funds at the disposition of the rector, for other charitable purposes.

Major Geo. Emanuel B. Hart, of the 22nd Regiment National Guard of New York, died at his home after a brief illness, Sunday, July 21st. His death is felt to be a severe blow not only to his regiment but to the whole National Guard, where he was a general favorite. The funeral was held at All Angels' church on the afternoon of Wednesday, July 24th. The 1st battalion of the regiment, in command of Major Franklin Bartlett, with the regimental officers, constituting a military escort, marched from the house to the church. The hearse was preceded by the dead officer's horse, saddled and draped in black, with boots reversed in the stirrups, led by a groom. The service was conducted by the Rev. Dr. Dunnell, chaplain of the regiment. The interment was at Woodlawn Cemetery.

At the close of the burial service of the late Rev. Dr. Arthur Brooks, a meeting of the clergy was held, presided over by Bishop Potter. The Rev. Dr. Kramer acted as secretary. The Bishop in opening the meeting expressed with great feeling his sorrow at the loss he individually and the Church in general had sustained. The Rev. Dr. Henry Mottet, of the church of the Holy Communion, moved that a committee be appointed for the purpose of drafting suitable resolutions. After brief remarks by the Rev. Dr. Huntington, the Ven. Archdeacon Tiffany, the Rev. Hubert Wells, and the Rev. Dr. David H. Greer, the Bishop appointed as the committee, the Ven. Archdeacon Tiffany, and the Rev. Drs. W. R. Huntington and John P. Peters. A memorial minute has been drawn up by these gentlemen, expressing the condolence of the clergy with the family of Dr. Brooks.

St. Michael's Cemetery now embraces 10 acres within its circuit, and has been greatly improved by superintendent Schewrer and his assistants. The lots have been carefully sodded and the walks freshly gravelled, and flowers are blooming on every side in the old portion. In the new section thousand of trees have been planted, and the beautiful knolls present an exceedingly pretty appearance covered as they are with finely kept grass. The new offices at the east end of the new grounds are models of convenience and neatness. The number of burials now averages about 1,200 annually. The object of establishing the cemetery is kept faithfully in operation, to furnish under the auspices of the Church, burial ground at moderate cost for such as are unable to pay the high rates charged elsewhere. A particular feature is plots for churches and charitable institutions, in addition to private plots.

Philadelphia

Mrs. Margaret J. Syle, on behalf of the deaf-mutes of the diocese, carried a gift of $150 in gold to New York, and presented the same to the Rev. Dr. Gallaudet on the occasion of the celebration of his golden wedding on the 15th ult.

Ground was broken on Wednesday evening, 24th ult., in the rear of St. Stephen's church, Wissahickon, the rector, the Rev. Elliston J. Perot, being in charge of the services. This proposed extension is to include a new chancel, organ chamber, and vestry room, and is to cost about $3,000.

The corporation of the church of the Holy Trinity has taken title to the properties 2216 and 2218 Spruce st., each 18 feet by 107 feet, for the consideration of $12,000, subject to mortgages aggregating $20,000 These lots are adjoining (on the west) the memorial parish building of the memorial chapel of the Holy Trinity.

There are in Philadelphia 79 parishes in union with the convention, and 13 not admitted. Four have each two chapels, and 16 have each one chapel, in addition to which St. James' possesses a fine guild house. The number of separate buildings, to wit: churches, chapels, and preaching stations, is 120. In addition to these are several chapels in Church institutions which have regular chaplains. These

are 79 parish and school buildings, 45 rectories, and 25 cemeteries.

The Rev. Dr. R. C. Matlack and four prominent laymen, Messrs. Lewis H. Redner, John Ashhurst, M. D., William Waterall, and Herbert Welsh, constitute five of the 30 directors of "The Christian League of Philadelphia," which is to be incorporated, and the charter to "exist in perpetuity." Since May 15th of the present year, this organization has been actively engaged in efforts to improve the moral condition of the city, and has the hearty co operation of the civil authorities and the public press. It has influenced the members of the State Legislature to pass the ant ipool bill. The law against the exhibition of indecent placards, etc., has been enforced; houses of immorality and other objectionable tenants have been suppressed; and the league is actively co-operating with the "Sabbath Association" in securing a better observance of the Lord's Day.

The Hon. William E. Lehman, ex-member of Congress 1861-63, subsequently Provost Marshal o f the 1st district, entered life eternal on the 19th ult., at Atlantic City, N.J., after an illness of four days, being within one month of 74 years old. He was a graduate of the University of Pennsylvania, class of 1841, and was admitted to the bar in 1844. He was a life-long member of old St. Peter's church, where the Burial Office was said on Tuesday afternoon, 23rd ult., by the Rev. J. Alan Montgomery. His mortal remains were laid to rest beside his father and mother, and within 60 yards of the house where he was born. Many of the aged residents of the neighborhood were in attendance, as well as a large number of prominent citizens. His will probated on the 26th ult., contains bequests to relatives and friends, aggregating nearly $12,000; and the residuary estate, after the death of Miss Susanna Massey," a niece, is to be divided into four equal parts; one part to the corporation of St. Peter's church, for the endowment fund; one other part for St. Peter's House; another part to the Episcopal Hospital; and the fourth to the "Maternity Hospital," (unsectarian.)

The 5th parish annual of the church of the Holy Spirit, the Rev. Samuel H. Boyer, priest in charge, says that the progress of the mission and its improvement during the past year, while decidedly encouraging in various branches of the work, is shown not so much by increase of numbers as by solidity of organization, churchliness of tone, and systematized operations. The people among whom the mission has to be carried on, are not blessed with much of this world's goods. The first service was held July 6th, 1890, in a public hall, and 19 persons constituted the congregation; now, the chapel, which can only comfortably seat 250 persons, is filled. There are 109 communicants enrolled. The Sunday school, including officers and teachers, now numbers over 400. More than 300 families are represented on the visiting list of the missionary. The chapel is entirely too small to accommodate the worshippers, and more room is required for Sunday school work and other organizations. Since the beginning of the mission there have been Baptisms, 140; presented for Confirmation, 51; marriages solemnized, 25; burials, 60.

The faithful singers who for four years have taken part in the song service at the Eastern Penitentiary, under the auspices of the City Mission, gathered on Sunday afternoon, 21st. ult., in the center of the big jail, where the eleven long corridors (four of them being two stories high) come together. To the end of the longest corridor, stretching to the four corners of the prison-yard, is 380 feet, and at that point the music and words could be heard as distinctly as if the prison had been built for the purpose. The beautiful voice of the blind singer, Miss Emma Mendenhall, carried the words of the "Lost Chord," down the corridors. Miss Esler sang the aria from the "Messiah"—"Come Unto Him all ye that labor"—in a most effective manner. Dr. Hickey, director of the choir, in his strong and resonant baritone, was heard in Tours' "Gate of Heaven," while Bishop Heber's grand hymne "Holy, Holy, Holy, Lord God Almighty," rang out from the full choir of the church of the Nativity, the Rev. L. Caley, rector. The "song services" are held weekly, other Church choirs alternating during the month.

On Saturday afternoon, 20th ult., several hundred people were present in the churchyard of St. Luke's, Germantown, to witness the ceremonies attendant upon the laying of the corner stone of St. Margaret's House. The ceremony was preceded by a procession from the church to the covered platform where the services were said, the choir singing the hymn, "Christ is made the sure foundation. At its conclusion, a psalm was chanted and the Apostles Creed recited. The Bishop of Delaware, in laying the corner-stone, said: "In the faith of Jesus Christ we place this corner-stone in the foundation of this house, to be called St. Margaret's House of St. Luke's church, a memorial to Harry Wilcocks McCall, to be devoted especially to the purposes of a Christian home and household for young women in the name of the Father, etc., that here true faith, the fear of God, and brotherly love may abound, and that this place may be set apart to the glory of our Lord." The Rev. Dr. J. Andrews Harris made a short address, and referred to the late Mr. McCall, by whom the money was left to build the house, also to the appropriateness of the day (St. Margaret's) upon which to lay the corner-stone. He congratulated the parish on its increase from its 10 communicants in 1839 to 634 in the present year. Bishop Coleman also made an address in which he commended the growing custom of putting into practical forms memorials to the dead. In THE LIVING CHURCH of June 8th, a brief description of the building was given, to which may be added, that the roof of Vermont green slate will give a soft finish to the Leiperville stone facings. All the main windows are to be made with stone mullions, mostly grotesque, though pertinent to the Tudor style, and will be glazed in diamond panes. The building will face the long walk which is the main approach to the church. The main entrance will consist of a carved and moulded archway between two turrets, with cusped compartment windows, rising to the hight of 20 feet from the ground. The first floor will be finished throughout in chestnut wood of antique color, and the upper stories in cypress. All the walls and ceilings will be in tinted plastering, the intention being to make a substantial finish of quiet tone throughout. The contract calls for the completion of the building by March 1st, 1896, to cost $32,000; but the contractors expect to have the edifice finished before the Christmas holidays. Application has been made to the Court of Common Pleas for a charter for the corporation to be called "St. Margaret's House of St. Luke's church, Germantown.

Diocesan News

Chicago

Wm. E. McLaren, D.D., D.C.L., Bishop

The statistics contained in the Convention Journal for 1895, just issued, show a most encouraging growth in the diocese during the past year. The Baptisms were 1,950; the Confirmations, 1,275, an increase of 58 over the previous year; the present number of communicants, 17 051, an increase of 991. The contributions for the year were: parochial, $433,792.25, diocesan, $26,776 09, general, $22,027 49, total, $482,595.83, an increase of $7,0164.21 over last year.

The Rev. S. W. Wilson has been appointed priest in charge of the missions at Pontiac and Fairbury, in place of the Rev. E. W. Averill, resigned.

The Rev. Jos. Rushton, recently appointed Bishop's secretary, is actively engaged in the general missionary work of the diocese.

Connecticut

John Williams, D.D., LL.D., Bishop

The Rev. Dr. George Wm. Douglas, who for several years was associated with the clergy staff of old Trinity parish, New York, has just been elected rector of Trinity church, New Haven, Conn., to succeed the Ven. Archdeacon Harwood, D.D. Dr. Douglas, who is about 43 years of age, was graduated at Trinity College, Hartford, Conn., in 1871. After leaving New York he became rector of St. John's church, Washington, D. C. He resigned a few years ago, and has since been actively interested in the project of the new cathedral in Washington.

MIDDLETOWN.—The contract for the Williams Memorial Library at the Berkeley Divinity School, has been awarded. The plans are by Mr. F. C. Withers, of New York. The building is to be erected in honor of Bishop Williams, and cost about $20,000.

Fond du Lac

Chas. C. Grafton, S.T.D., Bishop

On Thursday, June 27th, Cornelius Hill was ordained deacon by the Bishop of Fond du Lac in Hobart church, Oneida. This was a notable day for the Oneida mission. Cornelius Hill has been the Sachem of the tribe, and was also head chief of the Six Nations. For many years he has been the interpreter and lay-reader in the Church services. The tribe attended in large numbers, coming from all parts of the reservation, and from long distances. There was an early celebration of the Holy Communion at 6:30, the Rev. B. T. Rogers being the celebrant. At 9:30 Morning Prayer was read, and at 10 o'clock a class was presented for Confirmation. The ordination service was at 11 o'clock. The preacher was the Bishop of Fond du Lac. The candidate was presented by the Rev. S. S Burleson, missionary at Oneida. The Bishop celebrated the Holy Communion. The candidate was presented with a handsome Bible by the Bishop. The Gospel was read by the Rev. Mr. Hill, in the Mohawk language, he also acting as interpreter for the service.

But the shadow of a great sorrow rested upon the people. An epidemic had broken out among the children. Six had died within a few days; among them the youngest child of the ordained minister, and the funeral was appointed for that afternoon. The deep sympathy of the congregation was evident. We are glad to know that the hospital is nearly ready to begin its work and offer its advantages to these people who so sorely need a place of comfort with proper provision in their illness. About $350 is still needed for the building, and $150 for a horse and carriage, so that the Sister in charge, being a trained nurse, may go among the people.

In the afternoon there were two private Confirmations, a Baptism, and two funerals. The Bishop remained over until next day, and celebrated the Holy Communion in the hospital chapel.

Minnesota

Henry B. Whipple, D.D., LL.D., Bishop
Mahlon N. Gilbert, D.D., Ass't. Bishop

A score or more of the most prominent Churchmen of the Twin Cities assembled on the evening of July 14th, at the Minneapolis Club, to do honor to the Rev. Dr. Samuel Hart, of Hartford, Conn., secretary of the House of Bishops, and the Rev. Dr. C. L. Hutchins, of Concord, Mass., secretary of the House of Deputies. Their visit to the city was made with a view to learning the exact preparation being made for the coming General Convention, and they both expressed surprise at the elaborateness of the entertainment which will be furnished. Bishop Gilbert made a short speech during the evening, commenting upon the fact that two distinguished representatives of the Church were present and that they must not go back with the idea it was Minneapolis alone that would entertain and would extend the invitation to the guests to come to the West, but that the whole diocese of Minnesota joins the metropolis of the Northwest in the invitation, and will supplement it with whatever aid is necessary in the way of providing for the comfort and pleasure of the guests. The address was received with applause, and at its close the Rev. Harry P. Nicholls announced that the arrangements completed up to date would be reported upon by the sub-committees, in order that there might be no misunderstanding among the residents, and that the minds of the secretaries might be clear. Dr. Hutchins is accompanied by his son Morgan, and he expects to extend his trip to the National Park and the Black Hills. He said that the chief matters, so far as known, to come before the convention, will be the usual missionary work and a revision of the constitution and canons of the Church, which have not been altered since the establishment of the Church in America. They are entering upon their second century of use, and there are many who think that they ought to be revised.

Colorado

John Franklin Spalding, D.D., Bishop

On Monday, July 22nd, the Bishop of Colorado consecrated the church of the Messiah, Las Animas. The consecration was to be on Sunday, July 21st. The Bishop left his home in Denver at noon, Saturday, July 20th, and should have been at Las Animas at 9:30 the same evening, but on account of washouts on the A. T. & S. F. R. R., below Pueblo, the train was delayed, so that the Bishop had to go by the round-about way of Trinidad, partly over the Denver & Rio Grande R. R., to keep his appointment at all. He entered the church just as the priest in charge, the Rev. R.S. Radcliffe, rector of the Ascension, Pueblo, was pronouncing the benediction. It was arranged to have the consecration the next morning. On Sunday evening the church was full of working men of different orders. Eleven were confirmed, ten of them men. This mission was founded by the Rev. Henry Jones, now of Maine, and the church built by the Rev. H. Forrester, in 1887.

Massachusetts

William Lawrence, S.T.D., Bishop

The Rev. William B. Hale, of Middleborough, has recently delivered an address before the University Extension Society, Philadelphia, upon the topic, "The mob question and its prominence in American life."

The Rev. Prof. Nash, of Cambridge, delivered an admirable address on "Democracy and religion," July 18th, before the School of Ethics, which has been holding summer sessions at Plymouth.

A memorable event in these days of short rectorships was the 25th anniversary of the Rev. James Potter Franks as rector of Grace church, Salem. This quarter-centennial falling in July was duly celebrated by the parishioners by a reception given in Hamilton Hall. On the following Sunday a memorial service was conducted by the Rev. Mr. Franks, assisted by the Rev. Drs. Wm. R. Huntington, Arthur Lawrence, and Franklin W. Bartlett. An address was made by the rector and a sermon preached by Dr. Huntington from the text: "Where is the flock I have given thee, my beautiful flock?" There was a celebration of the Holy Communion at which a large number received.

BOSTON.—During the Christian Endeavor Convention in this city there was a meeting held in its interests by Churchmen, the Rev. Canon Richardson, of London, Ontario, presiding. Addresses were made by the Rev. William Hamlyn, of Charlottetown, P. E. Island, the Rev. Messrs. Chase, A. E. George, and C. J. Palmer. On Sunday, July 14th, Canon Richardson preached in Trinity church on the movement, the Rev. William Hamlyn in St. Paul's, and a special service was held in the last named

church in the afternoon, when addresses were made by three clergymen of the Church.

Ex-Governor Rice passed away on July 22nd, and was buried from Emmanuel church on July 26th. The assistant minister, the Rev. W. L. Hooper, read the service in the absence of the Rev. Dr. Parks, who is in Europe. Mr. Rice was born in Newton, Aug. 30, 1818, and for many years was a prominent business man in this city. He was for a few years president of the Episcopalian Club, and long identified with the interests of Emmanuel church. He was a trustee of the Cambridge Theological School, and of other societies in the diocese. While abroad he enjoyed the friendship of Dean Stanley and Dean Farrar. He received the degree of LL. D. from Harvard, in 1876.

The Rev. Father Field, with the aid of the children in his parish, gave an instructive entertainment July 25th in the parish room, representing the characters of St. Stephen and his persecutors.

The City Mission has established play rooms in St. Stephen's chapel, St. Andrew's, Lincoln Club, Grace church, Sailor's Haven, and St. Mary's, East Boston. These rooms are open from 1:30 to five in the afternoon, and the average attendance is over 700 children.

BROOKLINE.—St. Paul's parish is erecting a parish house, which will cost about $20,000.

WALPOLE.—The Church people belonging to Epiphany mission will soon erect a chapel on their lot, measuring 40 by 25 feet. It will be ready for occupancy by October. The cost will be $1,500.

NORTH ADAMS.—The Rev. J. C. Tebbets, rector of St. John's church, will spend the month of August on Lake Bomoseen, near Castleton, Vt. This church is now lighted by electricity, and the lighting of the chancel is so arranged that it can be made brilliant without the sight of the lamps from the nave, or moderated with good effect upon the coloring of the interior.

North Carolina

Jos. Blount Cheshire, Jr., D.D., Bishop

On July 9th, 10th, and 11th, the convocation of Asheville was held in Grace church, Waynesville. At the opening service three persons were baptized and two persons confirmed, then followed the celebration of the Holy Eucharist, at which the Bishop was assisted by the dean, the Rev. J. A. Deal. The Bishop preached from St. Matthew xxviii: 19. At 3:30 P. M. the convocation held its first business session, the Bishop presiding. The routine business was disposed of quickly, and at 4:30 P. M., service was again held, the Rev. Chas. Ferris preaching the sermon. At 8 P. M. a third service was held, at which the dean preached from St. John xii: 20. The second day was opened with service and Celebration, the Rev. F. W. Wey being the celbrant; the Rev. McN. Du Bose preached. At 3:30 P. M. the missionaries made their reports, which showed a healthy and encouraging condition of the field. The Bishop brought he needs of certain sections of the convocation to the attention of the members. Tryon was chosen as the place for the next meeting of the convocation. The Rev. F. W. Wey read an essay on "Christian dogma." At 8 P. M. the Bishop again preached to an appreciative congregation a ery instructive sermon from St. Luke viii: 5–14. The hird day was begun with a Celebration at 10 A. M. The onvocation closed at 8 P.; M. the dean preached an instructve sermon from St. Matthew xii: 31 and 32. Many were rateful for the special privileges they had enjoyed.

Central New York

Frederic D. Huntington, S.T.D., LL.D., Bishop

SYRACUSE.—St. James' church has been fitted up recently with choir desks and seats, and much impressiveness added to the service by the introduction of a vested choir. A new organ has just been built for this church by Mason & Risch, of Worcester, Mass., which is deserving of special attention as a distinct advance in organ building development. Built on their vocalion plan, the instrument differs from the ordinary pipe voicing in these particulars: The normal pipe depends for its sound on the air vibrator formed by its whistle character, while the vocalion endeavors to follow the plan of the human voice in tone production. The practical results which are achieved are an orchestral exactness of intonation; unequalled purity of tonal quality; uniformity of pitch, nearly proof against variation from climatic changes; and lastly and especially important, marked economy in the amount of material used, the space occupied, and consequently the general expense of construction. The action is partly direct and partly tubular pneumatic, and the wind supply is obtained through the bellows located in the basement, furnished by a one-horse-power electron motor of 500 voltage. The case is of quartered oak, with the exterior pipes of aluminum gilt relieved in colors, uniquely arranged and presenting a handsome appearance.

On the occasion of the opening of the organ the church was filled by an attentive audience. The combined choirs of St. Paul's and St. James' churches were heard with marked effect in the processional, recessional, and special dedicatory hymns, the vocal solos being contributed by Miss Teckla Schott and J. Erwin Squier, of St. Paul's. The display of the beauties of the instrument was intrusted to the able hands of Rev. Henry R. Fuller, the agent of the company, who for one of his numbers, gave the famous "Jubilee" overture of Weber, which was alone sufficient to test the capabilities of the instrument. It was evident that the muffled tone had been eradicated and in its place there was a brilliant quality of tone, softened by following the standard fixed, the human voice. In the improvisations, Mr. Fuller brought out with skill the delicacy of the solo stops, the richness of the pedals, and the effect of the various combinations that are at hand.

The special service was conducted by the Rev. Frederick W. Webber, rector of St. James', who made a brief address on the relation of music to divine worship. The new organ is the gift to St. James of the Rev. Almon Gregory and family, and cost $1,800.

Albany

Wm. Croswell Doane, D. D., LL. D., Bishop

It is announced that the annual Retreat for clergy will be held in All Saints' cathedral, as usual, in the September Ember week, Tuesday–Friday inclussve, 17–20th. The Rev. George H. S. Walpole, D. D., of the General Theological Seminary, will be the conductor this year.

"Hard times" affect almsgiving (alas! that it should be so!), but because of the strong plea which the "memory of Miss Cooper" made upon the Churchmen of the diocese, added to the worthy nature of the Orphanage at Cooperstown, the debt on that institution has been extinguished.

At Caldwell, on Lake George, St. James' church, the Rev. E. R. Armstrong, rector, has recently been the recipient of a beautiful and massive silver flagon for the altar. The chalice and paten were given last summer and the set is now complete. The church itself is also being put in complete repair, and beautified by internal decoration.

Maryland

William Paret, D.D., LL.D., Bishop

BALTIMORE.—The corner-stone of the church of the Atonement, south-west corner of Preston and Chester sts., was laid on Tuesday, July 23d. The stone was laid by the Rev. J. Courtney Jones, rector of the church, who was assisted by the Rev. Messrs. Wilbur F. Watkins, Henry T. Sharp, John H. Logie, Wm. H. H. Powers, and J. Houston Eccleston, D. D. The choir rendered music for the occasion. A collection was taken up for the benefit of the building fund.

The Rev. Charles Furnival, formerly assistant rector of St. Timothy's church, Catonsville, Baltimore Co., will sail for his home in England, in a few weeks. Dr. Furnival has been at the Church Home, on Broadway, this city, for the past six months, and was to have undergone an operation recently, but, as the result may not be favorable, will wait till he gets to England.

The report of the general missionary of the diocese, the Rev. David Barr, shows that during the year he has made 402 visits, held 83 services, preached and lectured 112 times, administered Holy Communion 36 times, baptized 9 persons, and officiated at 4 burials. He has secured some $2,000 towards the work of the 15 parishes in which he has labored: $360 in Zion parish, Urbana; $455.50 in Queen Anne's, Prince George's Co.; $294.10 in Epiphany parish, Forestville; $200 in St. Luke's, Harrisonville; $257 in St. Mark's, Highland.

The Rev. Peregrine Wroth, rector of the church of the Messiah, held services at the Baltimore University Hospital, on Sunday, July 21st.

WASHINGTON, D. C.—The Bishop has appointed the Rev. W. V. Tunnell, in charge of St. Luke's, warden of King Hall till fall.

ROCK CREEK.—The vestry of St. Paul's church, in token of the efficient services, etc., of their rector, the Rev. Jas. A. Buck, for more than 40 years, have not only raised his salary, but, accompanied by a set of resolutions, presented him with the handsome sum of $5,000.

CROOME.—St. Paul's parish, the Rev. J. A. Evans, rector, has placed $2,000 in charge of the committee on Church charities. This sum is to remain invested till it shall have accumulated enough to provide $800 per annum towards the support of the rector.

New Jersey

John Scarborough, D.D., Bishop

On August 8th, at Christ church, Cheltenham, England, Miss Edith D. Beard and Prof. John Sebastian Matthews, of Burlington, N. J., will be married by the Rev. Christopher D. Child, D. D., rector of the church. Mr. and Mrs. Matthews will return in October to Burlington where the groom is organist and choir-master of St. Mary's church. Mr. Matthews is a graduate from the College of Organists, London.

Long Island

Abram N. Littlejohn, D.D., LL.D., Bishop

BROOKLYN.—A very successful lawn fete was lately held by the parish of St. Barnabas, as many as 1,500 persons being present. The mayor of Brooklyn favored the assembly with a pleasant address. The financial returns were $300 net. A new and handsome set of books for the altar, and a clock for use in the sacristy have been lately presented, the latter gift coming from the Brotherhood of St. Andrew. The Brotherhood which has taken on fresh activity, has formed lately an organization to be known as "the Guild of St. Athanasius." The design of it is to promote the study of Church history and of the Prayer Book, and to maintain the Catholic Faith. At its first formal meeting, July 16th, 27 members were enrolled, and the rector, the Rev. T. S. Cartwright, delivered an interesting address in which he outlined the work of the guild and sketched the life and work of St. Athanasius. A Confirmation service was recently held at St. Barnabas' church, when 25 persons were confirmed by the Bishop. The rector has it in mind to start a new parochial mission which shall fill, with better results it is hoped, the mission of St. David, which some time ago became defunct through force of circumstances.

Central Pennsylvania

M. A. DeWolfe Howe, D. D., LL.D., Bishop
Nelson S. Rulison, D.D., Asst. Bishop

Near the old Moravian town of Bethlehem, one of the most beautiful and attractive places in Eastern Pennsylvania, on the south-eastern slope of the Lehigh Mountains, sheltered from cold north-westerly winds, and set amid rambling old French gardens, is the Bishopthorpe School. The name itself suggests the Churchly influence which pervades the daily life of the school which combines the graces and refinements of a cultured home with the thorough instruction and methodical regularity necessary to successful student life. The enrollment for the past year shows a steady increase regardless of the depressed condition of the financial world. The course of construction comprises the fundamental and higher branches of a thorough English education, while particular attention is given to the languages, and especially to French. Students may prepare for college—Wellesley, Smith, Vassar, or Bryn Mawr. Physical culture receives daily attention, and the instruction in music and art is superior. Bishopthorpe is not a so called "fashionable school," but the students receive there a rare training in manner and form which marks the well bred woman in the family and social circles. Strength and purity of body, mind, and soul, are the purposes permeating the life and instruction of the school.

Western Michigan

Geo. D. Gillespie, D.D., Bishop

Akeley Institute, the diocesan school for girls, was founded in 1887 by Bishop Gillespie, under whose supervision it still remains. To the original buildings has been added a new commodious structure, containing a chapel, gymnasium, a large assembly hall, and students' room, so that at present the boarding department is prepared to accommodate 75 pupils. The faculty consists of the Rev. J. E. Wilkinson, Ph. D., chaplain, Mrs. J. E. Wilkinson, principal, the house mother, six resident teachers, and five special non-resident teachers. There are two full courses of study, also a preparatory course for younger pupils. The school offers special advantages in music and art. During the eight years of its existence, Akeley has had four graduating classes and 19 graduates. It is pleasantly situated in Grand Haven, on the eastern shore of Lake Michigan, between which place and Chicago there is a daily service of steamers from April to November.

New York

Henry C. Potter, D.D., LL.D., Bishop

OVERLOOK MOUNTAIN.—Bishop Potter was a recent guest at Mead's, in this part of the Catskill Mountains, and dedicated a private chapel.

FISHKILL.—The parish of Trinity church has recently completed the payment of a debt of $300, which remained upon the rectory recently erected. The profits of an entertainment given by the young people in one of the mansions of the town, built before the War of the Revolution, and owned and occupied by DuBois Van Wyck, Esq., amounted to $224.60. This, with the sum of $100 voluntarily relinquished by Mr. A. Bartow, the holder of the note, has freed the parish from all obligations, and provided this, the original church in Dutchess Co., organized in 1755–'6, with a commodious rectory costing about $4,000, beside a valuable lot. The rector of Trinity church, the Rev. H. O. Ladd, recently published a historical monograph, with an introduction by Bishop Potter, on the "Founding of the Episcopal Church in Dutchess Co., which has been widely commended for the new and valuable information it presents of the first 30 years of the Church in the historic region of the Hudson river highlands.

Mississippi

Hugh Miller Thompson, S.T.D., LL.D., Bishop

A plan has been formulated looking to combining the two congregations at Waveland and Cedar Point, and rebuilding the old St. Luke's church, Bay St. Louis.

A mission has been organized at Ocean Springs to be known as St. John's. A small debt of $200 due to the Church Building Association will soon be paid, and the Bishop will then consecrate the beautiful little church.

The Church people of Clarksdale have obtained "Grange Hall," and have fitted it up nicely for services for the present. At Friars' Point a contract has been made for a neat little church. Services are kept up by Archdeacon Harris and a lay reader.

Grace church, Rosedale, which was badly injured some time since by a cyclone, is undergoing repairs, and will be ready again for use soon.

Southern Virginia

Alfred Magill Randolph, D.D., LL.D. Bishop

The 42nd year of Roanoke College was very successful, the gain in the enrollment being 23 per cent. The students came from 18 States and Territories and from Mexico, Nova Scotia, England, and Korea. Fifty-eight students won distinction in their studies. A Choctaw is a member of the next Senior class. Surh Beung Kiu, of Korea, has been at Roanoke two years, and Whang Hyen Mo, another Korean, will enter next session.

Pittsburgh

Cortlandt Whitehead, D. D., Bishop

There are now being constructed in different parts of the diocese, three new church buildings: one at Lawsonham where up to this time the congregation of the Holy Communion has never had a church of its own in which to worship, a small, frame chapel, which it is expected will be ready to be opened with service of benediction in September; another at Clearfield, where the old, frame building formerly in use has been torn down to make way for a more handsome and substantial church. It hoped the new St. Andrew's church will be ready for occupancy about St. Andrew's Day. At Butler the foundations are being laid for a handsome, new stone church, and the people of St. Peters are enthusiastic at the prospect of the change into so much more suitable and churchly a place of worship.

The Rev. E. V. Brun, of Oconto, Wis., has been appointed by Bishop Whitehead, in charge of St. Joseph's church, Port Allegany, and the missions at Eldred and Driftwood. Mr. Brun entered upon his duties upon the seventh Sunday after Trinity. These three places have long been without services and pastoral care, except what could be given them by the general missionary upon his rounds.

West Virginia

Geo. Wm. Peterkin, D.D., LL.D., Bishop

Zion church, Charlestown, has just erected a splendid new pipe organ, from the works of Hook & Hastings, Boston. It has been placed at the side of the chancel which has been otherwise improved by new oak choir stalls. A room for the choir has been added, and a brass lecturn has been presented by the Sunday school. A beautiful pulpit of oak and brass has been presented by Mrs. Logan as a memorial of her son.

Florida

Edwin Gardner Weed, D. D., Bishop

A beautiful work of art in the most artistic church in Florida is the organ case in St. Peter's church, Fernandina. The church, which was destroyed by fire three years ago, has been restored under the direct supervision of the architect, Robert S. Schuyler, and in accordance with his design, Mr. Robert W. Henderson has built the case from selected curly pine and cedar, all hand worked and highly polished. The organ was built by Harrison, of Bloomfield, N. J., and is a superior instrument.

The altar is of oak and was designed, and most of the work upon it was done, by the Rev. Johannes A. Oertel, of Bel Air, Harford Co., Md. This altar is a memorial to the late Bishop Rutledge, and has this inscription:

In memory of Francis H. Rutledge, first Bishop of Florida. Consecrated Oct. 15, 1851, A. D. Died Nov. 6, 1866. "Right dear in the sight of the Lord is the death of His saints."

Two columns support the arch upon which mainly rests the table. One capital of these two columns is carved into a rose for "The Rose of Sharon;" the other into a Passion flower, since as man He suffered and died. Under the arch He is represented as the Lamb of God in submissive attitude, giving Himself an offering for man's redemption upon a mound of earth, the primitive altar, and typifying this globe. The background is arranged in squares, containing stars as symbols of heaven and celestial glory, won for mankind through the Incarnation. To the right and left of the lamb, in deeply carved panels, are the wheat and the vine, the symbols of His flesh and blood, which he gives in the holy mystery of the Sacrament.

Western New York

Arthur Cleveland Coxe, D.D., LL.D., Bishop

The Bishop on Thursday, the 10th inst., visited St. John's church, Medina, the Rev. Robt. L. Macfarlane, rector, and confirmed a class of 15. The singing at this church is of a high order, the choir being composed of both sexes.

On Friday morning, the 19th inst., the Bishop held a Confirmation at Christ church, Albion, the Rev. Francis S. Dunham, rector, and confirmed 28. Ten were choristers. Of the whole number receiving the Apostolic rite 10 were girls and women and 18 boys and men.

Milwaukee

Isaac L. Nicholson, S.T.D., Bishop

DELAFIELD.—At St. John's Military Academy, the day commences at 6:30 A. M. with a celebration of the Holy Eucharist for those who wish to have part therein. At 6:30 "Reveille" summons all to quit their slumbers and prepare for the routine of another day; they will have to answer roll-call in seven minutes, and it behooves them to be smart. At 6:50 the first call for breakfast (mess) is sounded and the second at 7, then the cadets fall in line and march to their different tables in the dining-hall. When a bell is sounded the cadets rise and march back to the common hall, where they are dismissed that they may proceed to put everything in their alcoves in order, if they do not wish to have their names inscribed in the inspecting officer's book, an entry inevitably followed by unpleasant guard duty. The cadets have now a short time to do what they choose, but at 8:15 a call reminds a goodly number each day that in 10 minutes the work of the day will have begun, when writing and such subjects as the faculty decide on are in order. The whole school, however, does not assemble until 8:55, when the list of their delinquencies for the previous 24 hours and the penalties attached are read by the Adjutant. After a brief religious exercise in the Study Hall, the classes march to their various recitation rooms. Three periods of 45 minutes each keep all busy until 11:15, when it is time for drill. At 12:10 there is another recitation, and then a general return to Study Hall, where the mail is distributed and various announcements are made. Immediately after this comes the ever-welcome first call for dinner (mess). A period of rest follows dinner, but at 2:15 there is a "setting-up exercise" for 15 minutes, and then all prepare for an adjournment to the campus, where master and pupil meet on common ground for two hours, indulging in whatever game has been fixed for the day—be it foot-ball, base-ball, cricket, or tennis. There is then a return to school work for one or two periods, according to the season, and at 5:45 a short evening service in the oratory. At 6:15 the last meal of the day is served. From 7 to 9 preparation for next day's work goes on in the Study Hall, while some one of the instructors is present to guide and direct. By special permission some may be allowed to study later, but at 9:30 "Taps" sound, the last scurry through the dormitories is made, the last good night is called, and after the last "All in, sir!" has been said, there is the stillness of stopped machinery. Such is a day's work at St. John's Military Academy.

KENOSHA.—Kemper Hall celebrated its quarto-centennial this year, in connection with its commencement exercises. An account of this celebration appeared in our columns, June 29th. The various speakers at the luncheon on that auspicious occasion reviewed at some length the history and progress of the institution, and grateful mention was made of those whose names are prominently connected with it, both in the past and present.

Though the name Kemper Hall only goes back to 1870, the school is really much older. It was founded early in the sixties by a benefaction of ex-Governor Durfee, who gave his private dwelling house and seven acres of land to the diocese of Wisconsin, subject to two annuities, one of which is still paid, on the condition that it should always be used for school purposes. It was first under the care of Mrs. Crawford and Miss Coxe, and was known as St. Claire Hall. That name was changed in 1865 to the Kenosha Female Seminary, but it was not largely successful, and was re-organized by Bishop Armitage in 1870 as Kemper Hall, a memorial to the first Bishop of Wisconsin, who died that year. A considerable amount of money was raised by Bishop Armitage, the buildings were enlarged and improved, and the chapel was erected. Kemper Hall first opened in the fall of 1870, with the Rev. Geo. M. Everhart, D. D., as principal, and with ten boarding and three day scholars. The first class to graduate was in 1874, and the loyalty of those early students is shown by the fact that daughters of two members of that, the first class to graduate, are now in the school. When Dr. Everhart resigned in 1878, Bishop Welles placed the school in the hands of the Sisters of St. Mary, who have since maintained it and brought it to the front rank of American schools. Sister Margaret Clare, the present Sister Superior, has been at the head since 1880, and to her extraordinary talent the success of Kemper Hall is largely due. For several years past the school has always been filled to its utmost capacity, and even the financial panic has not materially reduced the number of students. The grounds, sloping down to Lake Michigan, are most attractively laid out and cared for, and the buildings are very complete. There have been in all about 125 graduates, of whom more than one-third were gathered at this anniversary to testify their continued love for their *Alma Mater*.

Cathedral Choir School, Fond du Lac, Wis.

St. Paul's cathedral choir school is established on the plan of English cathedral schools for the education of choristers. Instruction is given in classical, mathematical, and English branches, as in other schools; but, in addition, the pupils receive a vocal training. The building shown above is the school proper, and contains the dormitories, refectory, study-room, etc. It is entirely new and of the most modern construction, being lighted by gas and heated by steam, and is equipped in a first-class manner with hardwood floors, electric bells, etc.

The school room, vocal drill room, and recitation rooms are in a fine large stone building adjoining the cathedral. The method of instruction is based entirely upon thoroughness and mastery of the subject. The elementary studies receive most careful attention. By reason of a partial endowment, the following low rates are made possible: $200 per school year for boys with good voices; $150 for sons of the clergy and for brothers. Boys not singing are charged $300. The warden is the Rev. Charles E. Taylor.

The Living Church

Chicago, August 3, 1895

Rev. C. W. Leffingwell, Editor and Proprietor

DR. RAINSFORD will have to see to his friend, Dr. E. Winchester Donald, of Trinity church, Boston. The latter acknowledges publicly that he has been investigating those "tons of the fathers" against which Dr. Rainsford found it necessary to warn Western students a few years ago. In fact, Dr. Donald supplies a new argument against such musty researches, since he seems to have found them injurious. He says he "has studied the writings of the fathers more carefully and extensively than he now thinks was wise." Still perhaps the reverend gentleman may be forgiven for wasting his time in reading the productions of the unenlightened people who thought they knew what they had been taught by the Apostles and their companions, since he has discovered that the notions of most scholars who have spent their lives in this line of study are quite wrong on the subject of the episcopacy. Dr. Donald, of course, has explored these writings in the original, but the translations which, through the labors of English and Scotch scholars and the enterprise of the Christian Literature Co., have made the works of the fathers accessible to ordinary readers, have certainly conspired to give very essential prominence to the episcopacy and even to "Apostolic Succession," which the ignorant Christians of the early centuries seem to have regarded, so far as these translations throw light on the subject, as a "fact" and not a "theory." As to Dr. Donald's references to Bishop Lightfoot, we might take the liberty of pointing to the learned Bishop's statements about certain persons who had misunderstood his essay on the Christian Ministry, and to the catena from his writings which was not so very long ago published by his own authority.

THE proposal to erect a statue of Oliver Cromwell at the public expense was one of the curious projects of the liberal government in England. It was withdrawn chiefly on account of the indignant opposition of the Irish party. We should suppose that as an illustration of a certain remarkable epoch of English history, a statue might be erected of the man who had much to do with increasing the power of England in certain directions, and making the name of England feared and respected abroad to an extent unknown before. But at this particular moment the project had a very distinct politico-religious bearing. It was a bid for popularity on the side of the enemies of the Church. The feeling of the true Church and State Englishman on the subject is well seen in these words from *The Family Churchman*: "Cromwell, the regicide, the iconoclast, the sworn foe of our national Faith and our Parliamentary institutions, is not a man to be commemorated in bronze or marble. His evil deeds will commemorate him as long as the English language is spoken, and if other shameful remembrance be necessary, it will be found throughout the length and breadth of the land, in the shattered windows, the broken effigies, the desecrated altars. The very stones of our churches cry out against Cromwell, the bigot, who proscribed the Faith of the Church, made the use of the Prayer Book illegal, and persecuted with imprisonment and poverty the priests of the national Faith." It was indeed strange above all that Lord Rosebery could suppose that Irish Home Rulers would vote for a monument to the greatest coercionist Ireland ever had. One wonders from this and other indications, whether he has ever read the history of his own country.

THE future historian of American civilization may probably find material for an instructive chapter in some of the phenomena presented in our methods of public school instruction at the end of the nineteenth century. We are told that a very interesting subject of study in these schools is Greek and Roman mythology, that is, the ancient stories in which the religion of the classical nations of antiquity was embodied. On the other hand, the Christian Scriptures, the archives of the religion on which the later and higher civilization has been built up, are absolutely excluded. It is only necessary to state such a contrast to feel that it must have no small significance. Of course the value of a knowledge of classical mythology in the study of art and literature is to be freely admitted. And certainly it is far better that the Bible should be altogether excluded than that it should be placed by the side of the collections of pagan myths and legends, and the impression conveyed that it rests upon the same footing with them. Nevertheless, it remains true that if pagan forms of thought and pagan models are made to occupy the minds of the young at the formative period of life to the exclusion of all religious teaching based upon the foundation of divine authority, it will not be surprising if pagan morality comes in to contest the ground with the morality of the New Testament. This tendency has been marked enough in certain circles for a long time past. It is to be feared that it is destined to have a much larger development as time goes on, under our present methods of education.

Discussions and Panaceas

Christian Unity associations, programmes, and conferences are quite the order of the day. They bear witness to just one thing, that the evils of disunion are felt to be almost intolerable. Beyond that point there is little agreement. A root question is whether institutional religion, in other words, a visible Church, with certain unchangeable marks, is of divine origin, and hence part and parcel of the Christian religion as it came from the hand of its Founder? This question does not seem much nearer settlement now than in the past, in the arena of discussion. Of course everybody is familiar with the clever, but rather Jesuitical, line which has been taken by some Churchmen, the "fact without theory" scheme. "Let us induce people to join the visible Church without obliging them to believe that it is of God, and, in the end, all will be well." But this unsettled question, with all the proposed methods of obscuring it, of glossing it over, or of reconciling opposites, leads up to a wider question, namely, whether or not Christianity is different in kind from the other chief religions of mankind. If those who believe that a visible Church is an essential part of the dispensation of Christ, are to be brought into union or unity with those who deny the same, why not, while we are about it, have a still broader unity? Why should not Christianity take its place as a school in one great fraternity or Church, side by side with Hinduism, Buddhism, Mahometanism, Ancestor-worship, Parseeism, and all the other isms and cults which the strivings of men to fulfill the demands of the religious instinct have developed in the world? Those who still believe that the Christian religion is unique, that it is the only supernatural religion, are to reconcile themselves somehow with those who do not believe in the possibility of a supernatural religion in the sense in which the word "supernatural" has always been used in this connection, and all are to live somehow in universal brotherhood and peace.

We have been led to these reflections by a programme which lies upon our table of the "Oakbeach Christian Unity Conference," to be held about this time on Long Island. The programme is very instructive as illustrating the kind of development which is going on in men's minds on the subject of religious unity, and, above all, the goal to which they are tending. The scheme of subjects is as follows: First, "The Divided Condition of Christianity in the United States at the Present Time;" second, "The Evils" resulting from this state of things; third, "The Remedies," two of which are first considered, namely, "Denominational Federation" and "Local Federation." Then, under a fourth head, another remedy appears, namely, "Organic Christian Unity;" here emerges the "Quadrilateral" or "The Lambeth Proposals." This is presented by two clergymen of the Episcopal Church. Finally, the capstone is added under the head of "World-wide Religious Unity." The prominent speaker upon this subject is Swami Vivekananda, the fluent and graceful Hindu "monk" who aroused so much enthusiasm, especially among the ladies, at the World's Fair Parliament of Religions.

Nothing could be neater or clearer than this programme. The general division into "The Evils" and their "Remedies" is, of course, obvious. Then, carefully considered, the proposed "Remedies" have a strictly natural order. First, we have a purely Protestant method, viz., "Federation;" then comes the combination Protestant-Catholic scheme, by which not only is it hoped that Protestants and Catholics may be brought into unity, but that the principles of the two systems, incompatible, and even mutually destructive as they have hitherto appeared, may somehow be conciliated. Thus the lion and the lamb may be made to lie down together, without inconvenience to either. This triumph having been achieved, the last and greatest step may seem less difficult, the reconciliation of Christianity with paganism. The programme is perhaps open to one criticism, the title should substitute for "Christian" the more general term "Religious." It is Vivekananda and his kind who have the last word. Is there, perchance, any significance in the fact that this circular and the request to notice it have come to us from a secretary sojourning in "Babylon?"

Five-Minute Talks

BY CLINTON LOCKE

XXIII.

You will very often hear the statement that clergymen are bad managers, not good business men, and great sympathy is expressed for the poor women who are so unfortunate as to be their wives and have to bring up their large families of children. Now, an extended observation leads me to say that there never was a statement more devoid of truth, and that so far from clergymen not being good managers, they are, as a class, the best managers to be found, and their wives are no more to be pitied than other people. Of course, I do not deny that there are foolish, shiftless, extravagant, improvident priests, and priests who contract debts without any prospect of paying them. Holy orders confer many graces and privileges and heavy responsibilities, but they do not turn fools into wise men, nor shiftless people into good managers.

But the great body of the clergy seem to me to make more butter out of less cream than any other equally placed body of men. The average salary of clergymen, outside the large cities, is probably not more then $800 or $900, at the very utmost, and this is very often irregularly paid, and also sometimes sweated by the meanness and carelessness of vestries. But let us assume that the rector gets the whole of the $900 in regular monthly installments, that it is regularly sent to him, as it should be, and that he is not obliged to run to the treasurer or the senior warden and ask for money. What does he generally show the world as the outcome of that salary? A clean and well-kept house, maintained in respectable style, a style fully equal, apparently, to that shown by other towns-people who have twice his income; himself, his wife, and children dressed like ladies and gentlemen,

an air of culture and refinement about his family, often far superior to that of the rich men who 'hire" him (when I first came West, forty years ago, I was often asked for how long I was hired), a little money always ready to give in a good cause, and a modest system of entertaining friends and parishioners always going on. Now, I contend that all that is a great deal to get out of $900, that not many men in other walks of life would do any better or even half as well, and yet this can be seen in hundreds of parsonages all over the country, Does not that prove good management, for do you think that it is possible to do it without the most anxious thought and without squeezing every sixpence? Do you not think that it is very clever in the minister's wife to engineer things so that she will never expose herself to being called, on the one hand, stingy, or on the other, extravagant. Do you not suppose this costs her a great deal of planning and twisting and turning, and do you admire, as you should, the results she accomplishes?

We are not speaking, remember, of city rectors, with four, five, or six thousand a year. They ought to live well and give well. It is no great merit. We are talking about the great bulk of the clergy, and I challenge any one to match them for making a little go a great way. I have hundreds of times been entertained in rural parsonages, and have left with the profoundest admiration for the mistress of the household, considered as a manager. Did you not pity her? some will say. Well, no. She is the first woman in the church; she is looked up to and respected; she has the best social position. She shares in the leadership attaching to her husband. No, she may have to struggle to keep up appearances, but I consider that she has compensations which make up for that.

But think of the poor children, so little to give them, so meagre a provision for their upbringing. Nonsense! You will find that very many of the noblest men and women in the land have been born and brought up in parsonages, and are all the nobler for the privations and cheeseparings which pursued them in their youth. The parsonages of our country have been the cradles of very much of its intelligence, its virtue, its wealth, its business capacity. I know a clergyman who certainly never handled $900 a year in his life, and he has brought up eight children just as well as if he had enjoyed nine millions a year. Four of his sons are excellent parish priests, and another will soon be. Has he not done far more for his country and his great Master than many a millionaire whose sons could all be swept away this minute, and society be all the better and purer for their going.

You will often hear it cried that clergymen do not choose the right kind of wives. Yes, you cry that because they cannot run a Dorcas society or manage a Girls' Friendly branch, but let me tell you that a woman can be a very great comfort to her husband and an excellent mother to her children, who could no more do either of these things than she could run a locomotive. A clergyman is like any other man. He finds a woman to whom he is drawn, she seems to possess qualities which will make a happy home for him and give him sweet companionship in this often dreary world; is he to refrain from asking her to share his lot because he feels pretty sure she will not do well in his guild? He is not marrying for the guilds, but for his own home guild, quite as important a factor in the world as the sodality of St. Nicodemus, etc., for his home is to be an example of a sweet, peaceful, Christian household, and in such, far more than guilds, our land and our Church are to be built up.

The Church and Education

FROM THE REPORT OF THE COMMITTEE ON CHRISTIAN EDUCATION TO THE ANNUAL CONVENTION, DIOCESE OF CALIFORNIA

Feebly Christian parents are striving to supplement a purely secular system of education of five days in the week by the religious training of Sunday schools; to substitute a special hotbed Sunday instruction for what should be an uninterrupted Christian atmosphere of home, school, and church, in which the young life should dwell to be properly developed. Against this Sunday training the boy (more often) revolts to follow the example of many a father who does not go to church himself, but who fondly hugs the delusion that his boy will follow his fatherly advice rather than the fatherly example. And so parents (especially mothers) are turning to private, more often Church schools, if the advantage they seek may be had for their children. Here difficulties which beset public institutions may largely be eliminated; here the individual life may be cared for; here Christian influences necessarily denied elsewhere may strengthen the young life and keep it from evil.

Never were there such opportunities placed before the Church of God as at present, if she would but rise to the occasion and perform a solemn duty. Secondary schools should be established and endowed, in which the most careful intellectual training should be given; equipment for the intellect second to none. There should be a moral and religious culture to keep the young life true and upright. There should be training of the body in gymnasium and on field by all manly sports to make it a fit habitation for a strong brave soul. And then when the preparation for college and university is completed, when the youth, the peer of any intellectually and bodily, the superior of many, in that he is not ashamed to confess Christ before men, goes up to the higher walk of learning, what then?

There should be in every great university of our land a hall erected, the home for those who need (never more so) the influence of the Christian family. It should be a building suitable in all its appointments for a young man's life, with its bedrooms and adjoining studies; with its reading room provided with the best periodicals of the day; with its library stored with the choicest reference books. It should have its well ordered dining-room, its gymnasium, its billiard-room, its smoking-room (if you will) for it is sometimes wise to avoid side issues. Above all in its centre should be a chapel where Morning and Evening Prayer and praise should go up as the fitting beginning and ending of the day. There should be suitable endowments by which expenses could be reduced to a nominal fee. Such a university hall should be officered in the wisest manner possible; first by a head or father, not connected with the university; a man of wisdom, experience, and of a personal magnetism which would draw young men to him, not so much by rigid rules and regulations as by a personal respect and affection. There should be the matron or mother of the establishment, a lady, wise to guide the household, one who by an all but unconscious influence should teach that the highest type of manhood is a gentle manhood. There should be tutors able and ready to give that assistance in the preparation of university work often so much needed by young men to avail themselves of the full advantage of the wisdom of class room and lecture. In other words, the university hall should be a refined and Christian home of learning, a kind of scholarly gymnasium, where the young man might, amid gentlemanly surroundings, be taught to use his mental and moral equipments in the defense of what is good and pure, as the youth is taught with boxing gloves the manly art of defense of his person.—*The Pacific Churchman.*

"Modern Theology"

A DOCTRINAL STATEMENT

The committee to whom the accompanying resolution was referred, beg leave to report that they have made a few changes in the original form of the resolution for the sake of clearness in expression, and that they find the statements therein contained, respecting "Modern Theology," fully supported by published writings, which they have examined.

This twenty-first day of June, 1895.

ROBERT CODMAN, JR.,
RICHARD MEUX BENSON,
HENRY A. PARKER.

Resolved; That the Church Union put upon record and send to all its members this solemn warning against a subtle and destructive form of heresy now seeking to dominate this diocese, and call upon all, as loyal Churchmen, to do their duty and defend the ancient Faith always taught by the Church:

First. A theory of the Son of God as a pantheistic Deity dwelling in His creation as a soul within a body, is substituted for the Church's teaching that God is omnipresent, within and without, above and below, yet never confused with His own creation.

Second. A theory that the soul of man is consubstantial with God is substituted for the Church's teaching that man's whole being, material, mental, and spiritual, is a finite creation, capable of receiving supernatural gifts, but not inherently possessing the divine nature.

Third. The incarnation of the historic Christ, instead of being the humiliation of the consubstantial Son of God coming forth from the glory of the Father, as the expression of His love for man, is regarded as a glorious exhibition of in-dwelling Diety identified with all humanity, so that the humanity of which we all partake by natural birth is described as being in itself the only-begotten of the Father.

Fourth. This indwelling Deity, said to be constitutionally and organically related to all men, is described as the real, the present, the living, the essential Christ, and is thus substituted for Christ Jesus, who came in the flesh, the Conquerer of Satan, the Source of all grace, and the personal Object of devotion and worship to all His saints in heaven and on earth.

Fifth. This modern theology is so read into the Creed and formularies of the Church, as to retain, after a fashion, the outward shell by way of quieting the conscience, but to pervert and destroy the real meaning in which the same were originally framed and have ever been received by the Church.

Resolved further, That, before this resolution is sent to the members of the Union, it be referred to a committee of three clergymen appointed by the Chair, with full power to revise or modify the same, that it may receive their approval, as a true and fair statement, so far as it goes, of the principles of Modern Theology, advocated by the published writings of those leading clergy in this diocese who teach them.

Action was taken upon the foregoing resolution at a meeting of the Massachusetts Church Union, held in Boston, May 20th, 1895. It is now printed in accordance with the directions of the Union.

Convert Making

BY R. C. R.

One who gives much thought to the workings of the convent schools now largely patronized in this country, cannot but anticipate numerous recruits of young converts to the papacy through this phase of Protestant indifference or liberality.

These schools are uniformly well equipped, skillfully conducted, and comparatively inexpensive. The nuns in charge of them are chosen with scrupulous regard for their fitness for difficult and responsible service. In their gracious manners, their unswerving loyalty and fine zeal for the Church they serve, these self abnegating women rank among the most efficient propagandists now at the command of Rome and her ever-vigilant pontiff.

In spite of the assurance required and given as to non-interference with the religion of his child, the father of average intelligence, who professes to hold the errors of Rome in horror, must know that in placing her in a convent school he is subjecting his daughter to influences antagonistic to the religious system with which both he and she are identified.

However, he finds it expedient, as who of us does not, to ignore, at times, troublesome facts; and so, the impressionable young "Churchwoman is entered where in every lesson given her," whether it be in art, history, discovery, poetry, or ethics, each topic will be expounded or recast by an instructor embued with the spirit and the casuistry of Rome.

The ingenuous girl, while she is at first curious and somewhat guarded, is pleased with the air of refinement, the polite docility, and quiet authority about her. Good breeding will seem to require forbearance with chance utterances reflecting on her Faith, especially since they are never addressed to her. Ere long, under the "continual dropping" of readings, lectures, and dignified instruction never to be disputed, enfolded in the bewitching penetralia of good fellowship, the process of assimilation is well begun.

With mind and heart alert, confused, and but scantily furnished with defenses, the student of mysteries more fascinating by far than the "branches" in which she is supposed to be absorbed, finds herself wondering whether, after all, true devotion, heroism, and the poetry of religion are not found mainly in the Roman Catholic communion. Again, may it not be true enough as fine writers in that charming magazine, *The Ave Maria*, assert, that for themes sublime and beautiful, the Protestant lover of literature world be most forlorn if he could not fall back on the "mellow mediævalism" driven out of England by the wife murderer, Henry Eighth, at the time when he and his tools, the apostate priests, were "establishing the Episcopal Church."

The aroma of that well-beloved and ever reiterated falsehood is never, it seems, to evanish from convent walls, though all learned fathers and all revisers of history should agree to eschew it.

Meanwhile, the watchful subject of re-construction hears, and alas! with lessening indignation, her Church and its clergy regretfully but persistently dishonored, while she herself is evidently regarded by her new friends with gentle commiseration for her unhappy connection with dangerous error!

Afraid and ashamed to reveal her growing disquiet to the rightful guardians of her principles and her peace, what wonder if the bewildered one, thus environed, should yield herself more and more to those tenderly inviting her confidence, until her ultimate apostasy becomes assured.

There is another type of school girl convert that may be recognized by some whose "heart's own bitterness" has lain in some such astounding perversion. She is of the downright, controversial, ultra-Protestant order. In the beginning of her new school life she is apt to be absurdly belligerent. She is confident indeed of her own, or of papa's, or it may be of the Rev. Mr. Blank's, ability to confound all aspects of a system known to her people as little better than paganism, but, still, equal to securing to her a reputable education and a fair standing in good society at moderate expense.

Finding her scornful outbursts against popery met by quiet wonder, the honest, generous heart is after awhile visited by strange misgivings. These lead on to self-conviction of ignorance and prejudice. Later, in hot resentment against inherited unfairness, she, woman-like, plunges into enthusiastic admiration for her maligned associates, and for the system dominating their lives. Surely theirs can be no blind devotion to superstition, bigotry, and craft!

The situation next in order is now easily accepted. The great superstructure on which all these wise and peaceful souls are confidently leaning, can be no mean, delusive refuge! It may, nay, it must be true, as she passionately concludes, that the Roman Catholic system, with all its paraphernalia of cult, intention, indulgence, invocation, infallibility, and what not, is far more defensible, and certainly far more beneficent than its enemies will ever allow. What need has she and what care now for further logic?

In this as in the former case, with assiduous advisers and loving sympathy close at hand, with wiser counsel and counter-influences all restrained, with old friends probably wrathful and repellant, but one result may be expected.

* * * *

As in the past, there will doubtless be in the future, parents and guardians shocked and grieved through their own failure to estimate the power of moral atmosphere on the hearts and consciences of their children until the attempt is vainly made to counteract it. Fruitlessly then will they chafe against the edict that commands, as sacred duty, research into papal claims, and with the next breath anathematizes all questioning of their truth after the convert has once passed within the iron portal of papal dominion.

The Pastoral Letter

FROM THE BISHOP OF PITTSBURG'S CONVENTION ADDRESS

One event in the National Church the past year calls for special notice—the publication of the Pastoral Letter, which uttered nothing new, but which stated in clear language what the Faith of the Church has ever been since the beginning, concerning the Incarnation of the Only-Begotten Son of God, and the Inspiration of the Holy Scriptures. That letter was authorized by a duly constituted council of the chief pastors of the Church. It was formulated by the Presiding Bishop from communications received by him from five other bishops, appointed to assist him in preparing such a letter. It expressed without doubt the consensus of the whole Anglican episcopate, and, one might safely say, of the whole Catholic episcopate upon the two points there dwelt upon. For we must remember that bishops and (much less) presbyters are not put into the world to promulgate new articles of Faith, but simply to bear witness to that which has always been the historic Creed of Christendom. The Nicene Council did no otherwise. It is our charge against the Council of Trent that it did do otherwise, and added to the Apostolic Faith new articles necessary to salvation. The ecclesiastic of whatever order who in these days adds to or diminishes the Apostolic Faith takes his stand on the basis of the Councils of Trent and of the Vatican. Thus quite often the extremes of Protestantism and Romanism meet.

The bishops of the Church are set to preserve the rights of the laity; hence the Pastoral Letter. The laity are not to be overridden and deprived of that deposit of Faith which it is the Church's glorious privilege to guard. A clear statement of that which it is lawful to teach is thus of the utmost importance to the comfort and establishment of the laity.

The bishops are also the chief pastors, so-called in Scripture and in the Prayer Book; hence the Pastoral Letter. For it has been our custom to deny that to St. Peter only was given pre-eminently and exclusively the command, "Feed My sheep."

The bishops are also the guardians of the Faith, and so have been made each one not only to take the solemn oath of conformity to the doctrine, discipline, and worship of this National Church, but each has promised at the solemn moment of his consecration to study the Scriptures, to exhort with all wholesome doctrine, to withstand and convince the gainsayers; also with all faithful diligence to drive away from the Church all erroneous and strange doctrines contrary to God's Word. Hence the Pastoral Letter.

In order that the teaching of that letter may be duly emphasized for the clergy and people of the diocese, and feeling my responsibility under the Chief Shepherd and Bishop of Souls for the maintenance of the Catholic Faith and the promulgation of sound doctrine, I hereby declare that I accept the teachings of the Pastoral Letter, issued by the Council of Bishops, and adopt it as my own, and utter on my part its solemn warnings and instructions for the full acceptance of the clergy and people of the diocese of Pittsburg. The great mystery of the Incarnation and the Church's witness to the Inspiration of the Holy Scriptures receive by that Pastoral Letter the strong testimony of appointed and authoritative representatives of this American Church, and of the Holy Catholic Church. "So exhorting you, dearly beloved in the Lord, and beseeching the Father of mercies to establish, strengthen, and settle you, and the flocks entrusted to your care, we commend you to God and to the word of His grace, which is able to build you up and to give to you an inheritance among all them which are sanctified."

Letters to the Editor

SCHOOL CATALOGUES

To the Editor of The Living Church:

May I call the attention of those that edit school catalogues to the importance of mentioning the date of publication? Every institution appears to follow its own rule as to the month of putting out its annual prospectus. It may appear at any time of the year, so the public is often at a loss to tell whether a given catalogue is the last of its series or "a back number." I would for the sake of accuracy and convenience, suggest that instead of "For the year 1895–'6." there appear on the title page, "Issued June, 1895, for the year 1895–'6." W. S. B.

"EPISCOPAL SYSTEMS"

To the Editor of The Living Church:

I thank you for your kind criticism of my letter on "The League of Catholic Unity." I am well aware of the existence of the Methodist *quasi* Episcopal system, and also of the fact that there is also an Episcopal system among Lutherans. But this is not the point of my letter. It is this: The way the word 'Episcopal" comes in the paragraph I have referred to, it seems to me like the editorial "we;" *i.e.*, the committee of the L. C. U. includes our Church, and I still fail to see how the "Historic Episcopate" can complete our Episcopal system, because our Church system is to all intents and purposes a complete one. What I desire while dealing with those outside our bounds is that we address them in plain, unambiguous language when we treat with them on this matter of unity, and what I fear is, that we have too many "unity" societies to do real effective work, especially when so many members of these societies are not representative men. J. C. QUINN.

CHURCH UNITY

To the Editor of The Living Church

I see in your paper of the 20th the letter of Dr. Langdon, and thank you and him for it. But Dr. Langdon does not meet my point. Dr. Langdon says that he does not think that we or our Church have the "right to exact anything beyond the Four Articles." But that is not my point. My question is, do the people with whom the League is dealing know that our Church has expressly declared that there are others which are held as a trust from our Lord and His Apostles, and which "can neither be surrendered nor compromised?" I am speaking, of course, of the denominations around us, the Protestant denominations with whom the League is dealing; the case is quite different in regard to the National Churches, East or West. They have the same right to peculiarities of organization and worship as we have, and I presume that only the Four would be required in dealing with them. W. D. WILSON.

To the Editor of The Living Church:

The Chicago and Lambeth declarations, well meant, but fruitless, except in so far as they have opened the eyes and aroused the consciences of earnest men among the sects, have not been ignored by the multitudes of loyal Churchmen who have hitherto kept silence.

Many have watched the various phases of the movement toward Church unity with mingled feelings of hope and fear; hope, because the Christian's duty is always to pray and not to faint; fear, because to precipitate unity on the lines proposed, threatens to make confusion worse confounded in the realm of Christendom.

It needs but little depth of observation to see that, despite the glamour of activities in certain directions, the disintegration of Protestant sects still goes on. And if, in an evil day, this Church, which is Catholic in heritage (if Protestant in name), should amalgamate with the sects without infringing upon their mode of worship, manners, and customs, it is safe to say that we should soon be swallowed out of sight. In such unity, it would happen as with the General Synod Lutherans of this country. Some rural pastors found their congregations not up to the use of their liturgy. Permission was given to disuse the same when thought proper. Soon the Lutheran Prayer Book was buried. So would it be with us, unless preserved in a few spots devoted to archaic forms.

Then, how would the prayer-meeting graft itself upon our edifice? Would it make for the peace of Zion to have multitudes of self-righteous people pray at each other in these extempore meetings, thus breeding and perpetuating irreligious ill-feeling in a thousand communities? Can we afford to welcome the illiterate teachers of the lesser denominations as equals, with fantastic and sometimes sacrilegious rites, and little knowledge of the ethics of a complex society? God forbid!

How should we enjoy the opening of the flood-gates of controversy upon the most sacred of our mysteries, the Holy Eucharist? In the proposed unity we should have to face the "two-wine theory," and the pressure of the W. C. T. U. urging the use of their unfermented juices at the altar. There are many other things which we should have to face in the achievement of indiscriminate unity, for the overcoming of which we should scarcely be equal.

I confess, that could it be possible to draw the Presbyterians, Lutherans, Orthodox Congregationalists, and M. E.'s to accept the *whole* polity of the Church, as we hold it in trust, then should we behold the victory of the things which make for peace among the men of Saxon blood in this fair land, and likewise in all lands where the English tongue is spoken. Such a step would lead, in process of time, to even a greater unity, a full and complete Catholic unity. On any other basis of unity, Protestantism would go on losing what good things it has, and we shall lose the rare trophies of our own Anglican reformation. We are already, as a true branch of the Vine, strong to bear fruit in this land, to the glory of God. Let us cultivate the branch that it may spread mightily, and let us not neglect our duty and our opportunity by following after chimeras.

Apropos of this last thought I add a sonnet.

CHIMERA

"Union!" not "Unanimity!"—they cry;
Then "Unity!" not "Uniformity!"—
Forever grasping some deformity,
To patch the breach in Zion's turrets high.
Not one desires his pride of sect to fly,
But clings with arrogant enormity,
To self-assertive nonconformity:—
A race with swollen head and jealous eye.

Dear friends of truth and Catholicity,
Betray nor faith, nor liturgy, nor rite,
In coquetries fraught with duplicity;
Hold by the ancient order with your might,
And sing at home your *Benedicite*:
God's scattered children shall return ere night.

FRED. C. COWPER.

Mt. Carmel, Pa.

AN OFFERING FROM EVERY PARISH

To the Editor of The Living Church:

Will you permit me through the medium of THE LIVING CHURCH to reach, if possible, every parish and mission station in the Church? The secretary of the Society for the Propagation of the Gospel of the Church of England, expressed to me last summer his surprise that so many of our

parishes fail to contribute to our general missionary treasury. He supposed that under our system every congregation would make offerings for the support of missions, and no doubt that should be the case, making allowance for circumstances which may occasionally interfere with offerings. The Advent and Epiphany appeal exhorted the clergy and laity to "make every parish feel that it must be on the roll of honor and that a failure to give something for missions is a cause for shame and reproach," adding, "let us all, clergy and lay people, resolve that we will ourselves give, and will try to secure from every other parishioner, this year, at least one dollar, and send it promptly to Mr. George Bliss, treasurer, Church Missions House, New York." Less than a month remains before the close of this fiscal year, Sept. 1st, and yet if a voice of persuasion can reach all who have not given, there is still time for them to respond so that the list of contributing congregations may this year be without a gap. To attain that would be worthy of the effort.

WM. S. LANGFORD,
General Secretary.

THE LEAGUE OF CATHOLIC UNITY

To the Editor of The Living Church:

Permit me to give your readers some criticism on "Church Unity" in connection with the "League of Catholic Unity," from a recent issue of *The Herald and Presbyter* (June 26, '95), one of the most judicious of Presbyterian papers. These will show that at present we can expect but little sympathy in our efforts from the Presbyterian ministry.

The League announces that it stands upon the four principles of Church unity proposed by the bishops of the Protestant Episcopal Church, and amended by the Lambeth Conference of 1888. On this the editor observes: "Our General Assembly has taken its stand and the Church sustains it, that further negotiations on this basis are impossible until the Protestant Episcopal Church recognizes our ministry. To agitate for or contend against Church unity on this basis, would be simply a waste of time."

Another criticism is, I think, much to the point: "The first name on the Presbyterian list is that of the Rev. C. A. Briggs; we also recognize the names of the Rev. C. C. Hall and the Rev. C. W. Shields. None of the other names are known to us or found on the ministerial list in the Assembly's minutes."

Then follows the pertinent and suggestive inquiry: "Why should the leaders in such movements pick out and push forward non-representative men in the various denominations? If this organization ('League of Catholic Unity') had taken strong, pronounced Presbyterians, etc., to represent the different Churches, it would have had their confidence, as it cannot now have it. It is a mistake to suppose that inter-denominational co-operation must be directed by men weak in their denominational connections."

Permit me to state here that I consider these criticisms right to the point, and we would do much better to go on with our proper work as a branch of the Catholic Church, giving light and saving life, and stay our efforts in urging unduly "Church unity."

J. C. QUINN.

Mason City, Ia., July 13, 1895.

Opinions of the Press

Chicago Times-Herald

WEST POINT HAZING.—It has generally been supposed that "hazing" was entirely broken up at West Point, the severe penalties imposed upon the cadets for that offense having at last had their effect, but it seems not. It appears that there are still idiots enough left there to indulge the practice, and Cadet Scales, of Texas, has just been caught at it. He exercised one of the "plebs" until he fainted, and now the officers propose to take their turn at him. Mr. Scales will receive a large number of demerits in his class record, so that he will have to be unusually studious to keep his standing high enough to graduate. In addition to this he is deprived of his ten weeks' furlough next year, and from now until December will have to walk sentinel tours on Saturday afternoons, instead of having a day off. He will also be confined to the limits of the barracks and gymnasium for the next half year. This extremely severe but very wholesome punishment may have its effect and finally end this abominable, cowardly, and cruel practice. Singularly enough, in the institution of all others where it ought not to prevail it has taken the deepest root, and it has been more difficult to eradicate it from West Point where the ideal of education is to make scholars and gentlemen, than from any other of our colleges.

The Congregationalist

"COME" VS. "GO."—Our soldiers in the Civil War found it far more conducive to bravery and loyalty when they had a commanding officer who said "Come" not "Go." To be sure prudence does not dictate that a commander-in-chief always should place his headquarters in an exposed place, or that he should recklessly ride out toward the enemy's lines. But woe to the army where the rank and file do not know that they have a brave leader as well as a brilliant tactician. So in the spiritual realm. Christ's exhortation to "Go preach the gospel to every creature," would never have had its compelling force if He had not by His advent and daily life incarnated the principle of self-sacrifice, and thus led the way in evangelizing the world. The moral value of Bishop Potter's decision to live in the slums for a month, to give up his vacation, to be personally responsible for the conduct of the Cathedral Mission on Stanton st., New York city, lies in just this quality of leadership. In his last address to the diocesan convention he urged his clergy to "Go" where he has now gone. They failing to respond, he now says "Come," and with his example before them they will be recreant indeed if they do not respond.

Personal Mention

The Rev. Dr. Bliss, of Burlington, Vt., is summering in the Catskill Mountains.

The Rev. Dr. S. D. McConnell and wife are taking a tour through Europe on bicycles.

The Rev. Braddin Hamilton, of St. Bartholomew's parish, New York, will spend his vacation as usual at the Ocean House, Newport, R. I.

The Rev. Dr. Thomas L. Franklin will take charge of the services at the House of Prayer, Branchtown, Philadelphia, during August.

The Rev. R. H. Barnes will conduct the services at the church of the Nativity, Philadelphia, Pa., during a portion of the rector's vacation.

The Rev. Dr. E. W. Appleton, rector of St. Paul's church, Cheltenham, Pa., is recuperating from his recent severe illness at Beech Haven.

The Rev. C. C. Parker has taken charge of St. Matthew's church, Francisville, Phila., and will continue to officiate there until the return of the rector, the Rev. R. W. Forsyth, who is now in Europe.

The Rev. Dr. J. B. Falkner, rector of Christ church, Germantown, Philadelphia, after a sojourn of some weeks at Chestertown, Md., sailed from New York on the 17th inst., per steamer "Norseland" for Antwerp.

Union College has conferred the degree of LL. D. upon the Rev. James Rankine, D. D., of the DeLancey Divinity School, Geneva, N. Y.

The Rev. S. H. Hilliard, secretary of the New England department of the Church Temperance Society, has been staying at Newport, R. I.

The address of the Rev. J. J. Wilkins, D. D., rector of St. Paul's church, Des Moines, Ia., will be Mackinac Island, Mich., until Sept. 1st.

The Rev. Frank Steed, rector of the church of the Nativity, Crafton, Pa., will spend the month of August in the mountains of Virginia, near Luray.

The Rev. Geo. L. Neide, having resigned St. James' church, Cleveland, N. Y., has become rector of St. Paul's, Holland Patent, N. Y. Address accordingly.

The Rev. R. A. Castleman, rector of Upper Truro parish, Fairfax Co., Va., has accepted a call to Emmanuel church, Bel Air, Md., and will take charge Aug. 1st.

The Rev. G. W. Dumbell, D. D., of St. Mary's church, Castleton, N. Y., spends the summer months officiating in the cathedral, Quebec, Canada, in absence of the dean.

The Rev. E. S. Barkdull has been appointed missionary of the Toledo convocation, diocese of Ohio, and he has also accepted appointment as assistant of Trinity Cathedral, Cleveland.

The Rev. J. F. Plummer, who has been in charge of missions in and about Lynchburg, S. Va., has accepted a call to St. Stephen's church, Oxford, N. C., and entered upon his duties there.

The Rev. S. W. Wilson has resigned St. Paul's, Maryville, in the diocese of West Missouri, and has been appointed priest in charge of Pontiac and Fairbury, in the diocese of Chicago. Address at Pontiac.

Archdeacon Williams, having gone to the Rocky Mountains, requests that all correspondence for Northern Michigan until Aug. 25th be sent to Bishop Davis, at Mackinac, if action is required before his return.

The Rev. William Brayshaw, rector of St. Thomas' church, Homestead, Baltimore Co., Md., has accepted a call to Trinity church, Alliance, Ohio, and will enter upon his new duties Aug. 14th.

The Rev. C. A. Brewster, rector of Trinity church, Vineland, N. J., will spend his vacation with his family at his cottage, Eagles Mere, Sullivan Co., Pa. Address accordingly after July 24th.

The Rev. Hartley Carmichael, D. D., rector of St. Paul's church, Richmond, Va., who is summering at Orient on Long Island, has been requested to take charge of the church of the Incarnation, New York City, during August.

The Rev. W. H. Neilson, D. D., has been appointed instructor in the English Bible in the Theological Seminary of Virginia at Alexandria.

The Rev. Francis A. D. Laun, rector of St. David's church, Manayunk, Philadelphia, has been in Europe since May, and should be addressed care of J. S. Morgan & Co., Bankers, 22 Old Broad st., London.

The Rev. Dr. William C. Winslow, of Boston, is passing August and the most of September at the Waumbek House, Jefferson, N. H.

The Rev. Charles E. Preston, rector of St. Thomas', Providence, is at Camp Ossipee, Wolfeboro', N. H.

To Correspondents

KANSAS.—1. There is no law against mitres. They have simply gone out of fashion among our bishops. They may come in again as the pastoral staff has done. 2. The chief difficulty with the term "Mass" is the widespread prejudice against it. It is hardly worth while to make a point of names. The chief thing is that people should come to have a right apprehension of the nature of the Holy Eucharist.

Ordinations

On St. James' Day, July 25th, at the church of the Ascension, Pittsburg, Mr. William F. Dawson was admitted to the holy order of deacons by the Rt. Rev. Cortlandt Whitehead, S.T.D., Bishop of Pittsburg. The sermon was preached by the Rev. Robert Meech, of Christ church, Allegheny, of which Mr. Watson was a communicant, and the candidate was presented by the Rev. J. H. Barnard, general missionary of the diocese. The Rev. Mr. Dawson has been appointed by the Bishop, deacon in charge of the work at Barnesboro'.

Official

JOHN H. WYMAN.

Resolved, That the council of the diocese of Colorado, reviewing the generous gifts of the late John H. Wyman, of New York City, which made possible the advancement of much general Church work in this diocese, desires to make record of its gratitude for the gifts, and of its appreciation of the life and example of the man (whose charity was as broad as the land), as of one who faithfully realized and fulfilled the responsibility of the stewardship of wealth.

ARNOLD A. BOWHAY, Chairman.
The Very Rev. H. MARTYN HART, D.D.
Judge H. P. BENNET.

Married

MILLS-TATEM.—At St. Paul's church, Camden, N. J., on Tuesday, July 23, 1895, by the Rev. Geo. McClellan Fiske, D.D., rector of St. Stephen's church, Providence, R. I., the Rev. Wm. Wirt Mills, rector of St. Alban's church, Erie, Pa., to Adele LeRoy Tatem, of Camden, N. J.

Died

MASSEY.—Departed this life at her home in Orlando, Fla., on July 22nd, 1895, Elizabeth Conrad, widow of the late Lambert R. Massey, formerly of Philadelphia.

"Peace, perfect peace."

Appeals

THE legal title of the General Board of Missions, which should be used in wills, is The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

Domestic missions in eighteen missionary jurisdictions and thirty-seven dioceses, including work among Indians and colored people. Foreign missions in China, Japan, Africa, Greece, and Haiti.

Shall these important works be sustained, or must they be crippled? This question will be answered by the sum of the contributions.

The fiscal year ends with August. Contributions to be included in this year should reach the treasurer by September 1st.

Remittances should be sent to MR. GEORGE BLISS, treasurer, 281 Fourth ave., New York. Communications to the REV. WM. S. LANGFORD, D. D., general secretary, Church Missions House.

THE Mid-Western Deaf Mute Mission asks to be remembered on next Twelfth Sunday after Trinity (Sept. 1st). Offerings to meet expenses may be sent to the REV. A. W. MANN, General Missionary, 922 Cedar Ave, Cleveland, O.

Church and School

A CHURCHWOMAN desires a position as matron in a hospital, home for girls, or in a Church school. Good references. Address "MATRON," care of Dr. Quinn, Mason City, Ia.

SEA SIDE.—Can accommodate at my own home one or two sick or delicate persons. Reference to Philadelphia and New York physicians. Address MRS. M., Box 101, Bayhead, New Jersey.

CHURCH ARCHITECT.—John Sutcliffe, 702 Gaff Building, Chicago, makes a specialty of churches. It will pay those expecting to build to communicate with him.

LEFFINGWELL GENEALOGY.—I am preparing for publication a genealogy of the Leffingwell family, as compiled by our kinsman, the Rev. E. B. Huntington, down to about the year 1876. The statistics for the last twenty years must be obtained. I therefore ask that the address of every reader who is descended from the old family in Norwich, Conn., be forwarded to the office of THE LIVING CHURCH.

The Living Church

53 Dearborn St., Chicago

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The Editor's Table

Kalendar, August, 1895

4.	8th Sunday after Trinity. (White at Evensong.)	Green.
6.	TRANSFIGURATION.	White.
11.	9th Sunday after Trinity.	Green.
18	10th Sunday after Trinity	Green.
24.	ST. BARTHOLOMEW.	Red.
25.	11th Sunday after Trinity.	Green.

The following arraignment of the tendencies of the present period is from *The Irish Ecclesiastical Gazette:*

A wave of unrest is passing over the world. Humanity is beginning to sicken at the daily round, the common task of ordinary humdrum existence, and is eagerly seeking for new forms of excitement. Hence, it is kicking over the traces all around. Revolt is the order of the day. The shadow of an immeasurable, and by no means divine, discontent broods over us all. Everybody is talking and preaching; one is distressed because he cannot solve the riddle of the universe, the why and the wherefore of human existence; another racks his brains to invent brand-new social or political systems which shall make everybody rich, happy, and contented at a bound. It is an age of individual and collective—perhaps we should say, collectivist—fuss, and the last thing that anybody thinks of is settling down to do the work that lies nearest to him. Carlyle is out of fashion, for Israel has taken to stoning her old prophets who exhorted to duty, submission, and such-like antiquated virtues, and the social anarchist and the new Hedonist bid fair to take their place as teachers of mankind.

A recent number of *The Builder* contains cuts of the Abbey of Lindisfarne. The first bishop was St. Aidan of Iona, and the first builder we hear of, Finan. The earliest structures were of wood, according to the common custom of the Celts. A stone church, however, seems to have been erected before the Norman building, and the western portion of the choir in particular is attributed to the Anglo-Saxon period. The rest of the church is modeled on the cathedral at Durham, and is mostly of the twelfth century. After the dissolution of the monasteries in Henry VIII's time, the building was used as a government store-house. Abandoned in 1603, it was left to the slow process of decay. It is only since 1844 that anything has been done to save or restore a structure about which cluster some of the most venerable and beautiful memories of early English Christianity.

The Indian Churchman gives an account of a strange phase of Christianity (?) which has been developed in Bengal, under the auspices of missionaries of the C. M. S. The idea occurred to the Rev. Ilsley W. Charlton, superintending missionary at Chupra Nuddea, of holding a native Mela, or fair of the ordinary type, combining the usual traffic and amusements with fervid religious gatherings. Hindoos and Mussulmans, as well as Christians, set up their shops and offered their merchandise for sale. In the midst was a large tent for the religious meetings. "Ladies' Bible readings" were held, relieved by musical competitions. In the evening a three hours' meeting was held, in which the missionaries, except Mr. Charlton, remained in the background. "The band consisted of picked men, truly Godly and consistent," and we agree with the writer that the proceedings were calculated to dispel any idea "that the C. M. S. is cold, stiff, and red-tapey." "The band led off with a long, fervent, sacred song, and grew more and more eager, till at last they leaped to their feet and fairly danced in sober, reverent joy. One among them was a dear, ordained pastor, just as free in his Bengali gladness as the rest." *The Indian Churchman* reminds us that something of this kind takes place at the Epiphany High Mass in the Cathedral of Seville. The dance was followed by prayer, preaching, and testimonies of spiritual experience. The next day came athletic sports, Bible reading, and prayer. There was a children's meeting and more musical competitions, amongst the rest solos on an earthenware drum. At "afternoon tea," several native preachers appeared, among the rest a *fakir*, who dresses in red and "simply goes about preaching." He had with him another Christian *fakir*, with long, wild, black hair and very uncivilized aspect. The word *fakir* means "religious mendicant," so that these men appear to be nothing less than begging friars. The writer, however, vouches for their zeal for Christ. The C. M. S., it will be remembered, is classed as a Low-Church organization. It seems that friars were very bad things in Europe in the middle ages, but are very good in India in the nineteenth century.

A Trip to Lindisfarne

BY S. E. OLDEN

Off the coast of Durham, near the Scottish border, lies a long, sandy island, with the blue waters of the German ocean forever rolling in foaming breakers upon its bleak shores. This small strip of land will always be interesting to the lovers of the Anglican Church, for away back in the seventh century it was the home of that holy man, St. Cuthbert.

All who have read "Marmion" must be familiar with Sir Walter's account of the island and the ways in which it may be reached. It is accessible from the mainland by boat at high-water, as we read that a "gallant ship carrying St. Hilda and five fair nuns was bound for St. Cuthbert's Holy Isle." It may also be reached over the sands at low tide, a walk or drive of more than three miles.

"Dry shod o'er sands twice every day,
The pilgrims to the shrine find way;
Twice every day the waves efface
Of staves and sandalled feet the trace."

As it was not convenient for us to visit the island by boat, we went over the sands, but not as the pilgrims of old. We started from the village of Beal in a dogcart, with a good, strong horse and trusty driver. We were obliged to wait awhile for the tide to recede, as it was very high when we approached the channel. It was quite a novel experience to ride through two or three miles of sea in a dogcart. The cold, brackish water reached above the hubs of the wheels and nearly to the horse's body. Not a sound was to be heard but the continual splash, splash of our sturdy beast, as he ploughed through the rippling waves, and the coaxing tones of the driver urging him to do his best. It was a pleasant day for an excursion. The sky was filled with fleecy clouds, through which the sun would burst at times with fitful radiance. A fresh southeasterly breeze was blowing and rolling the waves in a long line of foaming breakers on the receding coast of Scotland. The square tower of Bamborough castle frowned down upon them from its lofty cliff, while farther up the coast could be discerned the ruins of other feudal strongholds, among them Warkworth. A soft white and gray sea gull would hover about us occasionally, as though wondering what sort of a craft ours could be, then off he would flit, dipping into the waves after some small, unsuspecting species of the finny tribe.

After a two hours' jolting—a motion, however, far preferable to that of a boat—we reached the sandy shores of Lindisfarne, and were soon speeding along the dusty road to Castle Inn, a small hotel, situated in the midst of a village of 600 inhabitants. The hostess gave us a hearty welcome and soon prepared an abundant lunch. After our repast, we went to visit the ruins of the Priory church, built near the close of the eleventh century. Much of the building was still standing. It was of red sandstone, in the massive Norman style, with the round arch. The capitals of the pillars were adorned with rich carvings. We then visited the parish church, which the curate, a very agreeable man, takes great pleasure in showing to visitors. This church is also in imitation of the Norman style and very old. It had a stone floor, worn and irregular, also an altar of stone, which the curate said was considered a relic of heathendom. I believe it is the only one in any Christian church. It consisted of a slab of gray stone, supported by slender pillars. Hanging near the door, in a frame, was a stone from the original Lindisfarne abbey, founded by St. Aidan in the seventh century. It was interesting to have seen even a trace of the old Saxon abbey described in "Marmion," with its grim cloisters, ponderous columns and lofty turrets, while far underground was that dungeon cell, the vault of penitence, where the nun Constance and her companion were so long imprisoned.

Outside the parish church was a peculiar gray stone having connected with it an old superstition. If a bride on her wedding day, as she came out of the church, stepped over this without difficulty, she would be sure to lead a happy life, but if she tripped or stumbled, great ill luck would befall her. The curate said that the inhabitants of the island had implicit faith in this superstition. He allowed all the brides to step over the stone, and assisted them in so doing, that they might not stumble and have misfortune.

We wandered about the island for a time, and along the shore. The curate picked up for us some smooth cylindrical, dark stones, known as St. Cuthbert's beads.

"On a rock by Lindisfarne, St. Cuthbert sits and toils to frame
The sea-born beads that bear his name."

This rocky island, a few yards from the shore, is the spot to which the saint retired before taking up his abode in the Farne islands.

St. Cuthbert was probaby born in North Umbria, and became a monk of Old Melrose, when Eata was the first abbot. He was afterward made prior of the monastery. When Eata was appointed abbot of Lindisfarne, Cuthbert went with him, and lived a number of years on the island. Thinking, as many of the monks of St. Columbia's school, that he ought to lead a life of solitude and privation, he retired to the Farne islands. He was recalled by the king of Northumbria, and made Bishop of Lindisfarne, being consecrated at York in 685, by the Archbishop of Canterbury. After two years he retired once more to Farne, and died in 687. During his lifetime, St. Cuthbert was reverenced as a saint. When prior at Old Melrose, he went about the country, often on foot, preaching to the rough people, and instructing them in their religious duties, and he did the same when Bishop of Lindisfarne. From the austerity of his life he was supposed to be able to perform wonderful miracles. His remains were long preserved at Lindisfarne as a sacred relic. When the island was invaded by the Danes in the ninth century, the monks fled from it, carrying their precious charge with them, and after seven years of weary pilgrimage, laid the remains

"Deep in Durham's Gothic shade,
But none may know the place."

His shrine at Durham cathedral was during the middle ages nearly as famous as that of Thomas a Becket at Canterbury. Even now, in those places where he dwelt, and throughout the English Church, his name is deeply reverenced on account of his holy life and the abundance of his good works.

There was little more to be seen on the island, excepting a few traces of the old castle with its "battled walls," built in 1500, and the huge life-boat, called the Grace Darling. The Larne islands were the scene of the heroic actions of that notable woman in 1838.

We returned to Castle Inn where we found our conveyance awaiting us. The waters had by this time almost entirely receded, so we went at a good, round pace over the compact sands, reaching Beal in time to take the 6 o'clock train for Edinburgh.

Princeton, N. J.

Book Notices

The Watch Fires of '76. By Samuel Adams Drake, author of "Our Colonial Homes," "Decisive Events in American History," etc. Illustrated. Boston: Lee & Shepard. Price, $1 25.

Here a choice coterie of Revolutionary pensioners meet around the fireside of a country inn, each giving his individual experiences in camp or field. Each of the old heroes tells the story of the important events and stirring adventures in which he was an actor, giving the details as they fell under his observation. The strange vicissitudes of a soldier's life are brought out in a most interesting way, and the ingenious method the author has adopted admirably serves to free the story from the stiffness of the ordinary historical narrative. Colonel Drake's name is a sufficient guarantee for the correctness of the historical matter used. The illustrations, of which there are many, add to the interest in the work.

History of Religion. A Sketch of Primitive Religious Beliefs and Practices, and of the Origin and Character of the Great Systems By Allan Menzies, D. D. New York: Chas. Scribner's Sons. 1895. Price, $1.50 net.

This is a work which exhibits considerable research, and is written in a clear and entertaining style. Bibliographies are appended to the several chapters. Part I treats of "The Religion of the Early World;" Part II, of "Isolated National Religions;" Part III, of "The Semitic Group;" Part IV, of "The Aryan Group;" Part V, of "Universal Religion." The writer assumes that all religions are to be treated "as stages in the evolution of religion," adding that "we shall not divide religions into the true one, Christianity, and the false ones, all the rest; no religion will be to us a mere superstition, nor shall we regard any as unguided by God." His working definition of religion is "the worship of higher powers." We should prefer to say that religion is a communion or attempt at communion with God, and we should measure the truth or falsity of a

religion by its success in attaining to real communion with God. We think that Dr. Menzies, in common with many others, fails to distinguish between a true religion and one which merely has some truths imbedded in it. A religion may preserve many truths without being itself true. The truth of a religion does not signify that it bears witness to truth, but that it truly discharges the function of religion, *i. e.* brings man into real covenant relation and communion with the true God and Jesus Christ whom He has sent. Buddhism, for example, fails to do this, whatever else it may deserve credit for, and is, therefore, false as a religion. There has always been one true religion in the world, by means of which men really found and truly worshiped Almighty God. This religion has had successive dispensations—the Patriarchal, the Mosaic, and the Christian. Each for its day was a perfect dispensation and the only true religion. It is true that God was helping the other races who did not enjoy the true religion. They groped after but did not find God, for their religions were false; but in spite of their false religions, by an over-ruling providence they retained sufficient truth to be tried morally and judged justly by Him whose mercy is over all His works. What God did not appoint He none the less overruled and used for restraining the downward course of fallen men and for preparing the way for the preaching of true religion in Jesus Christ. These considerations afford, we think, the true standpoint from which to study comparative religion. Dr. Menzies makes numerous statements which go far to destroy the value of his book in spite of its undoubted learning. Thus, on p. 412, he says that in Christianity "the relation between God and man is made purely moral." That it involves perfect morality is of course true; but it involves more, and is a covenant including a "way" of salvation which is not adequately described by the term moral. Then, too, we demur entirely from the large assumption laid down in chapter II, that civilization has grown by degree out of a primitive savagery.

A Creedless Gospel and the Gospel Creed. By Henry Y. Satterlee, D. D., rector of Calvary church, New York. New York: Chas. Scribner's Sons. Pp. 522. Price, $2.

This portly volume contains a most wholesome doctrine for these times. Its author set out with the intention of writing a short article on the Apostles' Creed, but the work grew upon his hands until its present proportions were reached. He tells us that "the book has not been written for unbelievers. Its sole object is to help in confirming the faith of the faithful; to point out and bring back to the memory of nineteenth century Christians the standard of belief and life which was set before New Testament Christians by Christ Himself and the Apostles whom He trained." The author is directly at issue with the idea of a "new theology" in which so many now-a-days put their trust, and maintains that in steadfast adherence to the historic Creed of Christendom lies the only hope of the future. He puts "no confidence in the spirit of any age as a critic or interpreter of the Christian religion. There is, of course, progress in the apprehension of the truth as the Church is more or less enlightened by the Spirit of truth. But this is a Spirit, whom, we are expressly told by Christ Himself, 'the world cannot receive, because it seeth Him not, neither knoweth Him.' The progress is made in the Faith of the Gospels, not in the abrogation of it; and is progress toward Christ, not away from Him." The apostles of free thought are laboring busily and craftily to carry the evolution theory into the spiritual world, to represent the physical evolution of nature up to man as being followed by a spiritual evolution of man up to God. They regard all the great world-religions, and Christianity as well, as outgrowths of human thought and aspiration towards God. Dr. Satterlee sets forth Christianity as a divine religion, and insists that "while they display the gropings of the human mind for God, Christianity is a revelation of God to man. The radical distinction between all these man-made religions on the one side, and Christianity on the other, is that the first is human philosophy, or a meditation upon God, while the second is a divine life wherein Jesus Christ gives to those who believe on His name power to become the sons of God." He holds that a creedless gospel would be a worthless gospel, and that the only safety for the Christian Church is to stand firmly upon the foundation once for all laid, the great fundamental truths of the Apostles' Creed. He takes up in order the scientific, philosophic, social, and ethical bases of Christianity, and the study of comparative religions, and shows how each, by its own limitations, falls far short of proving a revelation of God in the Christian sense, *i. e.*, a revelation of divine personality. Then, after passing in review some results of the sort of Christianity which rests upon these false and insufficient foundations, he shows that the religion of Christ is a self-revelation of a Personal God, and that it must, by the very conditions of the case, be received by faith, if received at all. The book is a timely and valuable one, and may be recommended to the clergy and devout laity as an excellent one for their thoughtful consideration. It is written in a clear and attractive style, free from technical theological terms, and will be found very readable. In view of the recent course of events in the American Church, t has an especial interest.

The History of the English Church and People in South Africa. By A. Theodore Wirgman, D. C. L., of Port Elizabeth, South Africa. London and New York: Longmans, Green & Co.

Dr. Wirgman is favorably known to Churchmen in this country for his little volume on "The English Reformation and the Book of Common Prayer," which was republished here some years ago. He is also the author of several works of merit, which have been published in England from time to time. Most people have some idea of the fact that there is at the Cape of Good Hope and the southern extremity of the Dark Continent, a flourishing English colony of long standing. Most have heard something of the Colenso case and of Bishop Gray, the great Bishop of Capetown. A few may have read the voluminous biography of Bishop Gray. But it has hitherto been difficult to arrive at any connected idea of the history, either of the colony or of the Church. This need is well supplied by Dr. Wirgman. The early portion of the book describes the first settlement by Dutch colonies, and gives them due credit for their religious and civic virtues. The Dutch having made South Africa, the English in 1795 occupied it. Then follows a record of the "political, social, legal, and military blunders of British rule," which alienated instead of assimilating the Dutch, and forced them finally to seek new regions, and found the Orange Free State and Transvaal republics. The third chapter traces the annals of religion, and in particular, of the Church of England, down to the year 1847. The fourth chapter opens with the consecration of Robert Gray as the first Bishop of the Cape of Good Hope and its dependencies, and of the Island of St. Helena. This event, which constituted a marked ep ch, not only in the history of the Church in South Africa, but in the Colonial Church generally, took place on St. Peter's Day, 1847. We have here a very complete sketch of the development and organization of the Church in that region, under the able and zealous administration of its first bishop. The conflicts with Erastianism and heresy, which resulted in freeing not only the Church of South Africa, but the Colonial Churches in general, from the trammels of the civil power, and which, incidentally, had much to do with the growth of that larger Anglican unity, which manifests itself in the Lambeth Conference—now become an established institution—are here recounted with clearness, and we should say, with every endeavor to be fair. It is an interesting narrative. The position of Colenso was in many respects an anticipation of that which is now adopted by a daring and persistent faction in our own American Church. The battle with heresy leaning upon the arm of the State, was fought out to the bitter end. Many predicted that such a conflict would cast a blight upon the Church in South Africa, from which it could hardly recover. The usual questions were asked by those who cannot understand that the Christian Church stands and must stand for an unchangeable Faith: Why all this controversy? Why not leave alone these differences—differences, be it remembered, which touched the doctrine of our Lord's Divinity and the Inspiration of Holy Scripture—and be satisfied with simply "preaching Christ?" The present condition of the Church of South Africa is the best commentary on all this, the best vindication of the heroic struggles of the indomitable Gray. Less than fifty years have passed since his consecration as the sole Bishop of South Africa. Within the area of his original jurisdiction there are now ten dioceses, constituting a province of which the Bishop of Capetown is Metropolitan. Men have held, and are now holding, jurisdiction in these dioceses, whose names are known throughout the Anglican Church for heroism, devotion, and missionary zeal. There are within these ten dioceses hardly less than 170,000 adherents of the Church, where fifty years ago there was but a handful. It is not true that conflict within the Church necessarily hinders growth. Where such conflict is concerned with the ambition of individuals for place and power, and rival aspirants gather parties and engage in bitter strife for selfish aggrandizement, the results are of necessity injurious to all good. But when the conflict is waged about fundamental truth and essential principles, the effect can not but be good. This is, in fact, a part of the necessary burden laid upon the Church in its militant condition. Every bishop is bound by his vows of consecration "to withstand gainsayers," and "to banish and drive away from the Church all erroneous and strange doctrine contrary to God's word." Priests, also, at their ordination, take the same pledge. Now, these are not words of peace, but of conflict. It is made clear that warfare against error within, as well as resistance to attacks from without, is a part of the ordinary mission of the shepherds of Christ's flock. We believe the study of Church history will show that this kind of warfare—the defense of the Faith—has ever been the prelude to accelerated growth and increase of strength.

Magazines and Reviews

The Rev. John Edwards pleads strongly, in *The Preachers' Magazine* for July, for a more generous use of illustrations in preaching. We agree entirely with his plea, but would at the same time urge that the value of illustrations is lost if they are not made entirely subservient to the leading thought of the sermon. Too many pictures evaporate thought instead of helping it.

The most noteworthy articles in *The Fortnightly Review* for July are concerned with the Papacy, in which Capt. J. W. Gambier thinks he discerns a most wonderful renewal of strength and vitality. The basis of this opinion is a somewhat one-sided view of current events and situations. For example, he refers to what he terms a "very remarkable" increase of Romanism in the United States. We see no such phenomenon. Rome gathers many recruits, it is true, but not from native American sources. Her growth is almost entirely due to immigration—*i. e.*, is not a growth of the Roman Communion, but a shifting of its members from one country to another. She, in fact, is losing largely to unbelief; and if her main source of supply were to cease, as it will when immigration ceases, she would lose ground rapidly. The writer is equally at fault as to the situation in England. Romanists confessedly are not holding their own in that country. There is indeed a revival going on in the Roman Communion, but it is of intelligence and political wisdom—the results of which may prove unexpectedly important. B. Molden writes on "Hungary and the Vatican." Mr. Grant Allen attacks the theory of Weismann as to natural selection, under the title of "The Mystery of Birth."

D. F. Hannigan, in *The Westminster Review* for July, criticizes "The Waverly Novels—After Sixty Years," and succeeds in exhibiting in striking light the utter inability of a true radical to appreciate the best literature. He makes a delicious although unconscious exhibition of himself when he says "there are people who still read 'Ivanhoe' and 'The Talisman' and profess to admire them, but such persons mostly belong to the fogey species." If he would consult the book trade he would learn some facts worth thinking about. This is not the only flippant article, for James Copner excels Mr. Hannigan, if such a thing be possible, both in flippancy and innocence, when he attempts to teach Churchmen a more rational (*sic*) view of "The Sacraments and Rites of the Church." He appears to think that the doctrine of baptismal regeneration means a belief in some magical quality imparted to water by the preliminary blessing of the minister, instead of an operation of the Holy Ghost who makes use of a sacramental medium and an earthly minister by way of condescension to our necessities. He confounds the theory of transubstantiation with the doctrine of the Real Presence, and misconceives both. "The Religiosity of the Scot," by James Leatham, is an attempt to place certain peculiarities of the northern inhabitants of Britain in a more favorable light.

An unsuccessful attempt has been made recently to secure an appropriation in the English Parliament for a statue to Cromwell, the bitter enemy of the National Church of England. Algernon Charles Swinburne joins the chorus of unhistorical eulogy by which this attempt has been promoted, in *The Nineteenth Century* for July. "Dr. Pusey and Bishop Wilberforce," by R. G. Wilberforce, is not pleasant reading. Mr. Wilberforce endeavors to correct the view taken in Liddon's "Life of Pusey" as to Bishop Wilberforce's failure to appreciate Dr. Pusey's position He publishes some new facts, the most surprising of which is that Canon Carter was the anonymous authority for Bishop Wilberforce's charges against Dr. Pusey in the matter of urging young persons to make use of confession contrary to the wishes of their parents. We cannot fail to believe Dr. Pusey's denial of the truth of the charge, and hope that the revered editor of "The Treasury of Devotion" will have something to say which will clear up his part in this distressing matter. Prince Kropotkin reviews recent science, treating of the new element Argon, of electrical phenomena connected with falling water, and of the revived interest in Antarctic exploration. The Bishop of St. Asaph defends "The Church in Wales" from recent attacks. The article was, of course, written before the defeat of the Rosebery government which brought the Disestablishment Bill to grief. Geo. A. Spottiswoode pleads for united action on behalf of "Religion in Elementary Schools," and proposes a conciliatory policy.

The Contemporary Review for July contains several very important articles. Geo. Serrell criticises what he terms "The High-Church Doctrine of Marriage and Divorce" at some length, in a review of Watkin's recent monumental work on holy matrimony. He is especially disturbed and at fault touching the claim of Mr. Watkin that the indissolubility of holy matrimony can only be urged in the case of the Baptism of both parties. The point made by Mr. Watkin is that the sacramental nature of matrimony is the ground of its absolute indissolubility, and this sacramental element cannot exist until after Baptism, since Baptism is needed to give sacramental capacity. The article, however, is noteworthy, and should be read. A. Fogazzaro grapples with the controversy between scientific evolutionists and theologians, and thinks that he has discovered a common platform. He freely admits the absence of proof of the descent of man from lower species. It seems to us that all he can show is that the theory of evolution may be viewed without alarm by theologians as a "working hypothesis" simply until more light is shed upon the problem of origins. Canon Cheyne betrays a sense of the weakness of the methods of investigation which he has hitherto pursued in an article on "The Archæological Stage of Old Testament Criticism." He would apparently correct his conclusions by the results of Archæology. But he wishes to yield without owning up to the fact.

The Household

Here is an ominous story from South Wales, the land of the *hwyl* and preaching contests. A diocesan inspector asked a class of small Cambrians, "What did Noah do whilst he was building the ark?" Chorus, "Preach, Sir." "Yes, and did the people believe what he said?" "No, Sir," "Why not?" No answer. Pause broken by a mite of seven summers: "Please, Sir, he preached too long."

Dean Swift's barber one day told him that hair cutting not being a very remunerative business, he had taken a public house, and intended to combine the two trades. "And what sign will you have?" said the dean. "Oh! the pole and the basin," replied the barber, "and if your worship would just write me a few lines to put on it by way of motto, I have no doubt it would draw customers." The dean immediately wrote the following couplet which afterwards graced the barber's sign:

Rove not from Pole to Pole, but step in here,
Where nought excels the shaving but the beer.

The Rev. Sabine Baring-Gould, the author of the popular hymn, "Onward, Christian Soldiers," is at once a country parson, a country squire, a lord of the manor, a sermon writer, a student of comparative religion, a popular novelist, and a poet. He has written fifty books, is deeply versed in mediæval myths and legends, and at the same time is in sympathy with modern life and progress. He is 60 years old, and lives in the beautiful old Elizabethan manor house at Lew Frenchard, where the Gould family have lived ever since the days of James I.

John Temple Graves, the Georgia orator, more than four years ago received the following letter from Grover Cleveland on receipt of an invitation to Mr. Graves' then approaching marriage. When the wedding cards were sent to the then ex-President, Mr. Graves accompanied them with a letter in which he paid tribute to the beauty and tenderness of the President's own domestic life, and the influence of this high example upon the domestic life of the people. The answer came promptly in the letter which follows:

MY DEAR MR. GRAVES:—We received the card of invitation to your wedding a day or two ago, and I am glad that your letter, received only a few hours later, justifies me, on behalf of my dear wife and myself, to do more than formally notice the occasion. And, first of all, let me assure you now how much we appreciate the kind and touching sentiment you convey to us in our married state. As I look back upon the years that have passed since God in his infinite goodness bestowed upon me the best of all His gifts—a loving and affectionate wife—all else—honor, the opportunity of usefulness, and the esteem of my fellow countrymen, are subordinated in every aspiration of gratitude and thankfulness. You are not wrong, therefore, when you claim, in the atmosphere of fast coming bliss which now surrounds you, kinship with one who can testify with unreserved tenderness to the sanctification which comes to man when heaven-directed love leads the way to marriage. Since this tender theme has made us kinsmen, let me wish for you and the dear one who is to make your life doubly dear to you, all the joy and happiness vouchsafed to man. You will, I know, feel that our kind wishes can reach no greater sincerity and force than when my wife joins me in the fervent desire that you and your bride may enter upon and enjoy the same felicity which has made our married life "one grand, sweet song." Very truly, your friend,

GROVER CLEVELAND.

A year or so ago Mr. Graves requested of the President permission to publish the letter for the sake of its influence upon the home life of the people, and Mr. Cleveland promptly replied that, although the wording of the letter had passed from his recollection, he would, for this purpose, freely commit its use "to the delicacy and discretion of his friend." The recent interesting domestic event at Gray Gables induced Mr. Graves to consent to the publication of the letter.

After Many Days

BY MAZIE HOGAN

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CHAPTER IX.

"Joy hath an undertone of pain
And even the happiest hours their sighs."
—*Longfellow.*

On Friday night were the closing exercises of the High School, and, as was customary, the greater part of the inhabitants of Vernon gathered in the hall to hear the songs, readings, and recitations, and to see the medal awarded. This last was the subject of most interest, and excitement ran high among partisans. The crowded hall with its brilliant gas jets, and festal wreaths, and garlands of flowers, was a pretty sight, and an eye-witness might have derived more entertainment from observing the various groups in the audience and listening to their conversation than from attending to the somewhat ordinary school programme.

On the raised platform sat the superintendent of the school and the Board of Trustees, also the committee to award the medal. Near the front were Miss Winston and the other teachers, the former looking regally beautiful, though her dress was markedly simple, a white wool, close-fitting and devoid of ornament, save a cluster of Bride roses at her belt. Just behind the teachers sat the twenty pupils of the High School, all, both boys and girls, showing in their faces their eagerness to hear the decision. Una's delicate face was flushed and her eyes were very bright, and even Edwin Graham, usually so calm, looked anxious and excited.

Close behind the scholars the Grahams were sitting, father, mother, and daughter, full of interest and attention, and considerably further back were Kenneth and his mother. To see Kenneth's quiet, calm gravity, no one would guess what a trial it still was to him to be in the presence of Alice Graham and yet feel that there was a bar between them nothing could ever sever. In so small a town as Vernon, it was impossible but that the two should see each other frequently, and perhaps Kenneth felt the pain of these glimpses more than Alice, from his very acquiescence in the justice of the separation. The girl's hot indignation and struggles against their destiny, had, paradox though it may seem, given her strength to endure what was to him torture; just as fever gives strength to an enfeebled frame which without it would sink into exhaustion. He looked now at her graceful figure, her head turned just enough to show her profile, one little hand grasping the back of her chair, the other beating a tattoo with her fan upon the programme as she chatted saucily and brightly with a young man sitting next her, and his face grew stern and hard in spite of himself. Presently, however, with resolute effort he turned his attention to the stage, and listened to an elaborate farewell chorus.

At its close, the superintendent arose and explained the nature of the examination contest, and said that a committee had been appointed to examine and grade the papers which did not bear the names of the pupils, but their numbers assigned them by Miss Winston and only known to her and them. He held in his hand a sealed envelope containing a list of the pupils' names and their corresponding numbers.

"The committee has announced to me the number of the winner of the medal," he said, "but as I have not yet opened the envelope, I do not know who it is." Then reading from a slip of paper: "They find No. 10 the best paper, and grade it at ninety-six, but also wish to mention honorably No. 6, which showed excellent ability and is graded at ninety-five and one-half."

At the mention of the first number, one of the twenty eager faces flushed brightly, and at the second, another crimsoned. Mr. Summers tore open the envelope and continued: "Upon examination, I find that No. 10, the winner of the prize, is Master Edwin Graham, while No. 6, who is entitled to honorable distinction, is Miss Una Mackenzie. Master Graham will please come forward to receive the medal."

There was, of course, a storm of applause when the names were mentioned, but it ceased when Edwin rose and slowly and painfully made his way forward, and paused before the superintendent. As he stood there, the cynosure of all eyes, his fair, beautiful face still brightened into the semblance of health, surmounting the dwarfed, twisted, distorted body, supported by the slender, silver-tipped crutches, it was so pitiful a sight that Mr. Summers felt a lump rise in his throat and impede his utterance, and few eyes in the audience were dry.

Mr. Graham who had been filled with delight, looked at the boy and seemed to realize with a sudden shock as paralyzing as if entirely novel, that his son, his only son, was forever set apart from his kind by the seal of suffering and deformity. He set his teeth hard together, and there was a blind struggle against the inevitable in his heart.

Alice, out of the new love for her little brother, which had so recently sprung up in her heart, was moved with pity and distress past all bounds, and sobbed almost audibly, His mother wiped away a few tears, but her pride in Edwin's victory for the moment over-balanced her sorrow in his affliction.

Kenneth and his mother were most concerned to see how Una would bear defeat, and were rejoiced to see her smile congratulations at him before he left his seat. If any latent jealousy lingered in her heart, it was wholly swept away by a great wave of sympathy as the pathos of the situation struck her sensitive soul, and so it was with the other boys and girls. Never was victor less envied.

Edwin, all unconscious of the sympathy he excited, glanced up at the superintendent in surprise at the pause, while he, violently clearing his throat, delivered the handsome gold medal, with a few words of commendation. Then the applause arose again louder than before, the evening was over and the attentive audience was replaced by a jostling throng.

Miss Winston went the next day to pay a visit to Alice Graham. She had been intending to spend her vacation with an aunt at the North, but Alice had begged so earnestly that she would stay until after the Confirmation, and Mr. and Mrs. Graham had seconded the invitation so warmly, that she had consented to remain with them a month. Mr. Graham was glad to gratify his daughter by entertaining her friend, and Mrs. Graham liked to have a handsome, stylish woman in the house. And they were more than delighted after she had stayed a few days, for Winifred possessed in a rare degree that matchless gift of tact, and all was so unusually pleasant and amicable in the ordinarily ill-assorted household, that it was a constant marvel to Alice that so much could be effected by one person's grace and sweetness. She talked politics with Mr. Graham, convincing him, very much to his astonishment, that it was possible for a woman to understand that intricate subject; she discussed flowers and house decoration with Mrs. Graham, and was interested in details of fashion to an extent which Alice would have thought frivolous in any one else; she read history with Edwin and charmed him with a store of fanciful legends and allegories from various sources; while to Alice she was the trusted, valued friend she especially needed just now, always ready to explain, to help, and to encourage. Alice often said she could never have passed through those weeks of preparation without Winifred.

Solemn weeks they were to the trembling penitent, weeks in which she endeavored to "cast off the works of darkness" in preparation for "the armor of light." Was the human love which had caused her such suffering and sin, and to which she had clung so long, one of the temptations to be overcome, even though it cost her bitter anguish? She asked herself the question, but lo! no sooner did she feel the love of God to be above all earthly things, than she beheld this love of hers so ennobled, blessed, and uplifted that she felt it might be her guiding star through life.

Miss Winston had asked Una to come to see her while she was at Mr. Graham's, and one afternoon when Winifred was driving Edwin out in the pony carriage, Una came. Alice was alone in the house and entertained the child very kindly. She was fond of school girls, and, besides, was not Una Kenneth's sister? Una was delighted with Alice whose manner was always bright and winning, and stayed late, until Winifred and Edwin returned and until her mother at home wondered much at her continued absence.

Finally Kenneth was the first to come, and when he learned where Una had gone, he showed a degree of annoyance that much astonished his mother.

"You should not have let her go," said he quite sternly, for one usually so gentle.

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40 YEARS THE STANDARD.

"Why, Kenneth?" asked Mrs. Mackenzie. "Miss Winston requested her to visit her, and I supposed, of course, that any guest of hers would be welcome at the Grahams." Then after a pause: "I suppose you are thinking that your father and Mr. Graham were not friends—I never knew why; but surely it would be overdrawn to let that prevent Una from going to see her teacher."

"I should much rather she had not gone," was all Kenneth would say.

Mrs. Mackenzie prepared the supper and they seated themselves.

"I shall not let Una go to Mr. Graham's again, since you dislike it so much," she said, still puzzled, but Kenneth had recovered his calmness, and said with his usual gentleness:

"No, mother, say nothing to her about it. As you say, one invited by Miss Winston will be welcome."

Just then Una hurried in, flushed and breathless. "I am very late, but Miss Alice walked part of the way with me. I had such a nice time!" Then her sensitive nature felt a subtle disapproval, and in a different voice she said: "I am very sorry I was so late, mother."

Kenneth spoke first: "Never mind, I would not often stay out so late, but for once it does no harm. Did you see Miss Winston?"

"No, at least only for a few minutes. she was driving Edwin out. I stayed all this time with Miss Alice. She is the sweetest person I ever knew," with the exaggeration of girlhood.

"I have always thought Alice Graham sweet looking," remarked Mrs. Mackenzie, "but she has an unhappy, troubled look. I have heard that she was not happy at home."

Kenneth sighed. He wondered if Alice would not have been happier had she never known him.

"She is going to be confirmed," said Una.

"How do you know?" asked Kenneth rather sharply.

"Why, didn't you know that, brother? She told me so herself, and she always goes to the lectures with Edwin. That's the reason Miss Winston is staying in Vernon. She is waiting for the Confirmation."

Kenneth did not speak, but his face expressed much grave thankfulness. Mrs. Mackenzie said: "I am very glad. I have often wondered that she had delayed it so long. It was probably the influence of her grandmother with whom she lived so long."

"What was her own mother like?" inquired Una.

"A mere child, bright and pretty, and strangely winning. Alice is much like her, but has a good deal more intellect and character in her face."

They talked of other matters until bed time. When Kenneth bade his mother good-night, he said: "Mother, do not hinder Una from going again to Mr. Graham's, if she wishes it."

"Very well, as you think best, Kenneth," replied the gentle mother.

In his own room Kenneth thought long and earnestly of the bright-eyed, winning girl who still held his heart in her keeping and prayed fervently that God would cherish and guide her in her new life.

And meanwhile a sudden illumination had come to the mother's heart, and in an instant she comprehended what had been the secret sorrow that shadowed her son's life. Yet, like many another mother, nay, like the Holy Mother herself, she spoke not. She only "kept all these things and pondered them in her heart."

(To be continued.)

Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour.

The Lost Dog or Ella's Faith

A FACT.

BY CAROLINE FRANCES LITTLE.

Fido was a dear little dog, with black, glossy curls and long, square ears. Ella said his coat was just like her mother's astrachan cape. He had been given to her and Cousin Dick at Christmas, and soon learned to love his little master and mistress. He understood much that was said to him and was far more obedient than some children. One beautiful afternoon in the latter part of summer, Ella and Dick, with two or three little friends, went out for ferns into the pretty pine woods back of Uncle Tom's house, where she and her mother were visiting. Of course Fido went, for he would not have felt contented if both children were away. It was cool and delightful in the woods, and they soon dug up several lovely maiden-hair ferns, and some others with waving green fronds. Fido had been very busy chasing squirrels and running back and forth. The children had wondered what Dick carried in a small basket that his mother gave him just as they were leaving home, but now that the ferns had been procured he opened it and took out some nice biscuits and several large peaches. When they were all satisfied, Ella said, "Now. Fido must have some lunch," so they called and whistled for the pet, but the woods only echoed back, "Fido, Fido." Then the search for the doggie began, but the wise little maiden would not let the children separate, "for fear," she said, "we too might get lost." The sun sank lower and lower, and dark clouds were gathering. "Dickie, dear," said Ella, "we must leave Fido and go home."

"I can't," cried Dick, as he threw himself down upon the turf, sobbing, "Oh, Fido, Fido."

"Dick," said Ella again, "we must go, mamma and auntie will 'spect us and it may rain."

"You don't care for Fido," burst out Dick in a passion. But the tears in Ella's eyes showed that the dog, their joint property, was no less dear to her than to the tempestuous Dick.

It was later than usual when they reached home, and but for Ella they would have still been out. But Fido was not there as they had hoped. Poor Dick cried himself to sleep and wholly forgot to say his prayers. He jumped up early the next morning and ran downstairs to see if Fido had come. But, alas, Bridget said there had been no signs of him. Loud and angrily Dick scolded, and declared, "It is just too mean, and I won't eat any breakfast."

"Gorry thin, 'tis yourself ye'll be after hurting, for none else 'ill care," said Bridget.

The breakfast-room opened by a glass door onto the side piazza and the family were soon seated around the table, and though Dick had not intended to eat anything, he now condescended to take a little, for his father said he might go with Jake, the coachman, and search the woods. Ella seemed very quiet that morning.

Bridget, in the meantime, was sweeping around the kitchen door, when suddenly Fido appeared, looking rather the worse for his adventure. "The landsake," she exclaimed, "and where is it that ye've been a-hidin' and the hull family a-fretting wid your doin's. Away wid ye to the glass-door, for 'tis at their breakfast that they are."

Now it is a fact that Fido always understood her when she told him to go to the breakfast-room, whether it was her tone of voice or the words she used is not known. Up the steps the little renegade came and ran in at the door. With a shout Dick jumped from his chair, upset his mug of milk, tripped over a rug, and finally caught Fido in his arms. Ella looked up thoughtfully and smiled.

"Ella," said her mother, "are you not glad to see your little dog?" for she wondered that Ella only calmly patted Fido and seemed not at all surprised.

"Yes, mamma, I'm glad, but I 'spected him," she replied.

"You 'spected him, what do you mean, child?"

"Why, last night when I said my prayers, I asked God to put it into the little dog's mind to come home."

"Dear, trusting, little heart," thought Uncle Tom, as they rose from the table, "she asked and she expected to receive."

"Why, Fido," said Dick, "your curls are full of burrs, we'll have to comb and wash you."

"Oh, Dickie, dear, we must feed him first, he is so hungry," said Ella as they carried off their pet in triumph.

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On account of the twenty-sixth Triennial Conclave of Knights Templar, Boston, Mass., the Wabash road will sell excursion tickets, Chicago to Boston, at the low rate of $19 00 for the round trip. For tickets via circuitous routes, a higher rate will be charged. Tickets will be on sale at Wabash ticket office, 97 Adams st., Chicago, August 19 to 25, inclusive. The return limit is September 10, but an extension to September 30 can be obtained at Boston. Ask your local agent for a ticket via Wabash Niagara Falls Short Line. For maps, time tables, and full information as to routes, etc., write to F. A. Palmer, A. G. P. A., 97 Adams st., Chicago.

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The Test

The principal of a school in which boys were prepared for college, one day received a message from a lawyer living in the same town, requesting him to call at his office, as he wished to have a talk with him.

Arrived at the office, the lawyer stated that he had in his gift a scholarship entitling a boy to a four years' course in a certain college, and that he wished to bestow it where it would be best used.

"Therefore," he continued, "I have concluded to let you decide which boy of your school most deserves it."

"That is a hard question to decide," replied the teacher, thoughtfully. "Two of my pupils, Charles Hart and Henry Strong, will complete the course of study in my school this year. Both desire a collegiate education, and neither is able to obtain it without assistance. They are so nearly equal that I cannot tell which is the better scholar."

"How is it as to deportment?' asked the lawyer.

"One boy does not more scrupulously observe all the rules of the school than the other," was the answer.

"Well," said the lawyer, "if at the end of the year one boy has not gone ahead of the other, send them to me and I will decide between them."

As before, at the closing examination the boys stood equal in attainments. They were directed to call at the lawyer's office, no information being given as to the object of the visit.

Two intelligent, well-bred boys they seemed, and the lawyer was beginning to wonder greatly how he should make a decision between them. Just then the door opened, and an elderly lady of peculiar appearance entered. She was well known as being of unsettled mind, and possessed of the idea that she had been deprived of a large fortune when justly hers. As a consequence she was in the habit of visiting lawyers' offices, carrying in her hands a package of papers which she wished examined. She was a familiar visitor to this office where she was always received with respect and dismissed with kindly promises of help.

This morning, seeing that the lawyer was already occupied with others, she seated herself to wait his leisure. Unfortunately, the chair she secured was broken and had to be set aside as useless.

The result was that she fell in a rather awkward manner, scattering her papers about the floor. The lawyer looked with a quick eye at the boys, before moving himself, to see what they would do.

Charles Hart, after an amused survey of the fall, turned aside to hide a laugh he could not control. Henry Strong sprang to the woman's side, and lifted her to her feet. Then carefully gathering up her papers, he politely handed them to her. Her profuse and rambling thanks served only to increase Charley's amusement.

After the lady had told her customary story to which the lawyer listened with every appearance of attention, he escorted her to the door and she departed.

Than he turned to the boys, and after expressing pleasure at having formed their acquaintance, he dismissed them. The next day the teacher was informed of the occurrence and told that the scholarship would be given to Henry Strong, with this remark: "No one so well deserves to be fitted for a position of honor and influence as he who feels it his duty to help the humblest and the lowliest."
—*M. E. Safford, in The Christian Union.*

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At a pretty informal luncheon of this kind, the mantels and grates were banked with maidenhair ferns, while festoons of similax were draped over doors and pictures. The dining-room was a veritable bower of green, with its ferns and smilax. The linen centre-piece was beautifully embroidered with graceful sprays of maidenhair ferns. On the centre of it rested a long, quaintly shaped basket of braided grasses filled with ferns. A bow of white satin ribbon was tied to the handle. At each place lay a small cluster of fern tied with a bow of white ribbon.

The refreshments consisted of cream of corn soup, lettuce sandwiches, fish souffle, chicken salad, snowflake wafers, olives, bread sticks, pistache and vanilla ice cream, angel's food, macaroons, and Russian tea.

The china was exquisitely decorated by the clever hostess. It was in keeping with the rest of the luncheon—maidenhair ferns on a white background.

Heart parties are quite the rage this season. A very pleasant one was recently given in California. The decorations were most unique, particularly those used in the dining-room, where the mantel was banked with orange boughs, with the rich, golden fruit on the branches. Small tables were covered with exquisite lunch-cloths. The dainty refreshments consisted of English walnut sandwiches, chicken salad, olives, cheese straws, coffee, ice cream, caramel cake, and macaroons. The sandwiches were cut in the shape of hearts and the New York ice cream was moulded in the same form.

A four-leaf clover party is a pretty entertainment for a summer gathering, especially if the hostess has a country home, or a clover-field in her yard. The way to utilize the clover is to decorate the house with its blossoms, both red and white. The linen and china should also be ornamented with clover blossoms.

In the hall there should be a little rattan table, festooned with vines and clover blossoms, and covered with a green mat formed of ivy leaves. On this should stand a large glass punch bowl filled with iced lemonade and surrounded by small glasses. A young girl in a dainty gown—it might be one of the new white delaines, showing a clover leaf—should preside over the tempting beverage, as only a young girl can.

At the close of the luncheon or tea, the guests may be invited to hunt for four-leaf clovers, and those finding the largest number may be rewarded with pretty clover pins, while the unfortunate who finds the smallest number may be given a pair of eye-glasses to aid her in some future search.

If you have a tree in your home garden or yard, there is no reason why you should not give the children a picnic treat every pleasant day. Make a practice of having at least the midday meal spread under the leafy cover of your tree. Most likely you can spare a table from some lumber room and have it firmly fixed to stay while summer stays. A colored table-cloth looks attractive in the softened light. The children will enjoy setting the table according to their own tastes, and any attempt to make it look extra nice should meet with appreciation. The dishes for out-door use can be chosen from the ordinary kitchen supply, as it is better not to have any anxiety such as one might naturally feel for the safety of the choice china and silver of the dining-room. Perhaps one of the boys may have sufficient mechanical skill to construct a little out-door cupboard in which to keep them. Otherwise they can be carried back and forth in baskets with strong handles. The dish-washing could also be done in the open air. All the work attendant upon a meal under the tree can be made interesting, and children gain far more from pleasures that they earn and pay for than from any expensive treat that is lavished upon them without an effort of their own. So make your rules beforehand and the delights of an *al fresco* dinner will readily induce the boys and girls to "lend a hand."—*Jenness Miller Monthly.*

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A Quaint Examination

FROM A TALK BY BISHOP PENICK TO THE STUDENTS OF HAMPTON SCHOOL

I once heard of an examination given to a young man who had applied to a Missionary Board for a commission as missionary to the heathen. The Board appointed its wisest and most original member to examine the young man on his fitness for the work. The old man said he would try his best to find out what his qualifications were. It was very cold weather, the middle of winter; the young man lived nine miles away in the country. The examiner sent him a message to be at his house for examination, at three o'clock sharp, next morning. He told his servant to kindle a good fire in the study, and notice exactly what time the young man arrived and tell him to make himself comfortable. The young man rang the door bell as the clock struck three. The servant showed him in and gave him the paper and a seat by the fire. And there he waited, waited, and waited, five long hours; the old man did not come down till eight o'clock. Then he came in and said: "Oh, you're here are you; all right; when did you get here? "Three o'clock sharp." "All right; it's breakfast time now; come in and have some breakfsst."

After breakfast, they went back to the room. "Well, sir," said the old man, "I was appointed to examine your fitness for the mission field; that is very important—can you spell, sir?"

The young man said he thought he could. "Spell baker, then." "B-a-ba; K-e-r, ker, Baker." "All right; that will do; now do you know anything about figures?" "Yes, sir, something," "How much is twice two?" "Four." "Three and one are how many." "Four." "All right, that's splendid—you'll do first rate; I'll see the Board." When the Board met, the old man reported. "Well brethren, I have examined the candidate, and I recommend him for appointment. He'll make a tip-top missionary first class!"

Now my young friend, what do you think of that examination, was it fair? Well, I'll tell you what I think. I don't reckon you all could stand it, not all of you.

"First"—said the old examiner, I "examined the candidate on his self denial. I told him to be at my house at three in the morning. He was there. That meant getting up at two in the morning, or sooner, in the dark and cold. He got up, never asked me why.

"Second—I examined him on promptness. I told him to be at my house at three sharp. He was there, not one minute behind time.

"Third—I examined him on patience. I let him wait five hours for me, when he might just as well have been in bed; and he waited, and showed no signs of impatience when I went in.

"Fourth—I examined him on his temper. He didn't get mad, met me perfectly pleasantly; didn't ask me why I had kept him waiting from three o'clock on a cold winter morning till eight.

"Fifth—I examined him on humility, I asked him to spell words a five-year-old child could spell, and to do sums in arithmetic a five-year-old child could do, and he didn't show any indignation; didn't ask me why in creation I wanted to treat him like a child or a fool.

"Brethren, the candidate is self-denying, prompt, patient, obedient, good tempered, humble; he's just the man for a missionary, and I recommend him for your acceptance."

Now, my friends, I think that was the hardest examination I ever knew of. I've seen a great many examinations, in Hebrew, Greek, Latin, calculus, Church history, and theology, but that was the hardest examination I ever knew a candidate to be put through, and I never heard of any but that one young man who would have stood it.

Yet, my young friends, I assure you that that is the very examination the world is going to give you, all through life; that is the examination God is going to give every one of you; and your success for time and eternity will depend on how you pass it.

Religion and Education

The experience of the world is showing more and more that there can be no stability of morals apart from religion. Without religion, morality has no higher sanction than self-interest; enlightened self interest, it may be, but still self-interest, and enlightened self-interest is rare. The average man looks to the advantage of the moment. He seldom looks far into the future; and if his principle of conduct is mere self-interest, there is no reason why he should be scrupulous in the pursuit of what he desires. Unless he is actuated by religious principle, there is absolutely no reason why he should sacrifice his own advantage to the advantage of another, and no obligation whatever to abstain from seeking his own profit at the cost of society. That there are men who think they have abandoned all religion and yet continue to be honest men and honorable citizens, proves nothing; for those men are themselves the product of a religious civilization and are still governed by religious traditions to an extent of which they are unconscious. If we could conceive of a society from which religion had been banished, it would be a society held together only by force, and in which the many would be the bondslaves of the few.

A little leaven leavens the whole lump, and the religious element in our American society leavens the national life; but our happy-go-lucky system of education, which has inconsiderately banished religion from the schools, is fraught with serious danger. It cannot be safe, it is in the highest degree perilous, to go on rearing generation after generation of the children of the land with only such irregular religious training and instruction as they get in Sunday-schools. In many districts of the country church-going has been practically abandoned; family worship is everywhere rare; if Sunday-school teaching were far better than it is, one poor half-hour in the week amounts to little, and there are millions of children who have not even that. Speaking in a broad way, the children of this country are growing up without religion, and we repeat, that apart from religion, morals have no sufficient sanction.

What will the end be? the answer comes from France, where the experiment of non-religious education is already bringing very positive results. Since the establishment of the republic, vast sums have been expended in the building of schools and in carrying out elaborate programmes of education. The Paris *Temps* of Oct. 3rd. asks, "What has been the fruit of all these reforms?" The answer it gives is this:

"If we may believe our criminal statistics, the observations of our magistrates and our moralists, the cry of alarm raised recently at Nantes by M. Leon Bourgeois in inaugurating the Congress of the Education League—if we may believe, in short, the verdict of nearly the whole of public opinion—we find that the effects, far from being beneficial, have alas! been quite the contrary.

"Our prisons are not emptied; they are overcrowded and becoming too small. The number of misdemeanors and crimes increases steadily from year to year. Our courts of justice and police are insufficient to deal with or repress them. Above all, the number of *young* delinquents seems alarmingly on the increase, so much so, that, instead of the diffusion of instruction being held to be a blessing, as in England, many minds have come to doubt its wisdom, and others, more violent, even denounce it as a present scourge, while it becomes increasingly a peril for the whole nation."—*The Church Standard.*

"So you belong to the football team," said Mr. Jason to his nephew. "Yaas." "Crowds foller ye 'round and stare at ye, eh?" "Yaas." "Well, go ahead and enjoy yourself while you air young, but don't think you air all they is on the earth. Jist bear in mind that at the menagerie it is the monkey's cage that allus has the biggest sheer of popular attention."

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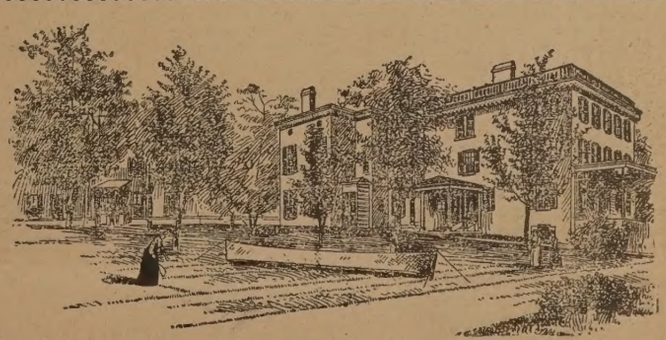

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